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THE KEY  
TO  
True Christianity:

BEING

A SERIES OF LETTERS

ADDRESSED TO

REV. J. D. BLACKWELL, D. D.,  
Pastor of the Cumberland Street Methodist Episcopal Church, Norfolk, Va.,

BY

REV. M. O'KEEFE,  
Pastor of the Catholic Church, Norfolk, Va.,

PENDING A DISCUSSION ON THE

"BIBLE AS A DIVINE REVELATION."

During the months of July, August, September and October, 1873.

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"I would not believe the Gospel, did not the authority of the Catholic Church compel me thereto."—ST. AUGUSTINE.

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MAN

TO

Rt. Rev. James Gibbons, D. D.

BISHOP OF RICHMOND.

THE YOUNG PRELATE,

WHOSE ZEAL IN THE SERVICE OF GOD,

WHOSE GENTLE AND AMIABLE CHARACTER,

WHOSE ADMITTED TALENTS AND ELOQUENCE,

AND

WHOSE UNFEIGNED PIETY AND GENUINE HUMILITY,

HAVE EVER CHALLENGED MY RESPECT AND ADMIRATION,

THESE PAGES

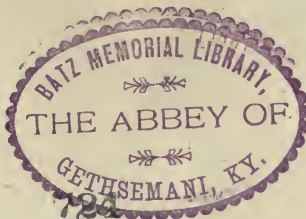
ARE AFFECTIONATELY DEDICATED,

BY

HIS HUMBLE SERVANT AND FRIEND IN CHRIST,

M. O'K.

(iii)





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## INTRODUCTION.

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THE following letters are almost self-explanatory. They embody a discussion which covered a period of nearly four months, in the columns of the *Norfolk Virginian*, between a highly esteemed clergyman of the Methodist sect of Protestantism and the author, occasioned by letters addressed by Dr. Blackwell to an assumed Catholic, in the columns of the *Richmond Christian Advocate*, a journal published in the interests of the Methodists, the tenor of which I felt aggrieved by, as the senior priest residing in Norfolk.

The letters containing the discussion were read with much eagerness by thousands in this section of the country, as they made their appearance in the columns of the *Virginian*, and it is in deference to the expressed wish of numbers, Catholic and non-Catholic, to whom I may add also the public press, that I have consented to give them a connected and permanent form.

I have been the more induced to do this, from the fact, that of all the discussions that have come under my observation, this is the only one that has from the first, occupied, and at the close, held the same new ground, viz: I entered on the discussion with the consent of my Reverend opponent, by occupying Protestant territory, and made it the battle field during the whole period of the conflict, notwithstanding the ceaseless efforts of my Reverend opponent to allure me therefrom.

Whilst thus engaged, I despoiled my vanquished foe of the arms wherewith he had hitherto made what seemed to him such a successful war on the Catholic Church, and I demonstrated to the world, as these letters will abundantly testify, that Protestantism has not an inch of supernatural ground whereon to maintain itself, and that there is no other resource left to the *bona fide* believer in the Divinity of Jesus Christ, than the acceptance of the Catholic Church, or, rejecting Jesus Christ and therefore Christianity, the adoption of Rationalism. This new ground chosen by me at the outset of the discussion, appeared to me, for a long time, to be the shortest and most effective mode of arriving at the conclusion, which to the honest and unprejudiced inquirer, is inevitable, viz: that the biblical system cannot bear the test of logical analysis; hence, when the occasion presented itself, I availed myself of it to prove whether I had conjectured rightly, and the result has more than convinced me of the correctness of the assumption.

My Reverend opponent confesses that he had received substantial aid from able auxiliaries, but unavailingly, as the sequel proved.

The pages to which the reader is introduced will abundantly explain why all the letters of my Reverend opponent are not to be found in this book. It suffices for me to state now, that I have carefully and scrupulously collected all the proofs furnished by my Reverend opponent pertaining to the question, which was alone the legitimate subject of debate, and had he been able to present more, I should have reserved a place for them, and in the order presented; but inasmuch as despairing of success, he filled his letters with extraneous matter, I could not consent to afford space in this work, for the introduction of that, against which I constantly protested during the discussion, and which had no bearing on the only legitimate question permissible, viz : the proofs for the inspiration of the Bible, on Protestant grounds.

I also beg leave to append to this collection, some letters written by me early last Fall, in the columns of the *Norfolk Virginian*, over the *nom de plume* of "Light," which will, doubtless, convince the honest inquirer after truth, that the keeping of the first day of the week, is, on Biblical principles, a practical and totally unjustifiable infraction of the most emphatic of all God's commands, "Remember the Sabbath Day, to keep it holy." My reader will charitably overlook any undue warmth of expression which they may detect, either in the use of terms or in the plainness of language, they will kindly bear in mind that, as my letters followed my Reverend opponent's in the next day's issue of the *Virginian*, I had not the necessary leisure to calmly select expressions wherewith to clothe my ideas as a writer would, whose time is entirely at his disposal.

Should one soul, through divine grace and the reading of this work be brought to the knowledge of the truth, the author is more than recompensed for what he has done, and the only tribute that he will exact is a prayer for himself; for this hope alone, nurtured by the solicitation of friends and strangers, could have induced him to forego the seclusion, which, for twenty-two years, he has advisedly maintained in the routine duties of the Pastorate, and to appear before the world, a target at which the enemies of truth may, with impunity, aim their envenomed shafts.

In conclusion, although not conscious of any expressions against faith or morals in the following pages, I unreservedly submit myself and them to the judgment of the authorities of the Holy Roman Catholic Church, and especially of him to whom, in the person of Peter, the Saviour had said, "I have prayed for thee, Peter, that thy faith fail not;" and whom I, *en toto corde*, have ever recognized as the Divinely appointed infallible teacher of mankind.

M. O'K.

## THE KEY TO TRUE CHRISTIANITY.

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NORFOLK, JULY 10, 1873.

REV. J. D. BLACKWELL, D.D.

DEAR SIR: A friend has placed in my hands several copies of the *Christian Advocate*, in which, in a series of letters addressed to "a Catholic," in reply to some questions purporting to be put by him, you profess to enlighten him and "the rest of mankind," on Rome and her dogmas, and in which you honor my reverend confreres and myself, residing in Norfolk, with a special notice.

You also propose to "show up" the absurdity of the Catholic doctrine of the "Real Presence," in reply to Father Damon's sermon, as published in the *Irish World*—how successfully, the sequel will prove.

As the senior priest resident in Norfolk, I will respectfully call your attention to three or four points in your communications, that seem to be deserving of notice on your part:

1st. Throughout your letter you address the "unknown friend," as a Catholic—this I respectfully deny, and call on your "highly esteemed friend" and yourself to prove the assertion, whilst I at the same time aver that your "highly esteemed friend" was well aware that the writer of the questions was not a "Romanist," which fact he either communicated to you or he did not; if he did so, I cannot reconcile with good faith, the position of addressing as a Catholic, through the public prints, a man whom you know not to be so, unless you felt like borrowing for the occasion a maxim falsely attributed to the Jesuits, viz: the end justifies the means—if, on the other hand, your "highly esteemed friend" left you in ignorance of the fact, then the infer-



ence is that he was guilty of a most un-Pythian discourtesy towards a brother sir knight, and justly deserves to be stripped of his spurs.

2d. I would call your attention to the following extract from your third letter: "Evidently, my friend, Jesus came as a light, a teacher to the world, AND WHEN HE REQUIRED HIS DOCTRINES TO BE WRITTEN FOR ALL AGES," &c. Now do me the favor to say where in the Apostolic writings you made the above discovery? I had always thought that Jesus neither left a line of writing, nor ordered a line to be written. But not being a D.D., and only a simple priest of the Catholic Church, from whom my church has kept the bible, as she did from my ascetic confrere Martin Luther, my ignorance is excusable. Please extend your charity to a poor benighted priest on this point, furnishing chapter and verse.

3d. In the same third letter you say: "We do not require our people to 'accept our simple word,' we make every effort to supply them with the Word of God," &c. Now, as you say you fear not the truth, and are, I am sure, in your zeal, "always ready to furnish reasons for the hope that is in you," and, as you enjoy blessings which we benighted Papists do not, living as you do in the full blaze of Gospel light and liberty, which we are alas! deprived of, do me the favor in your charity, to prove that you possess the "Word of God," and "do not require me to take your simple word for it." You see my church has always taught me that the New Testament, at least, cannot be proved to be the "Word of God," without the aid of an unerring witness, and she arrogantly assumes that that witness is herself.

Now I hereby pledge myself that if you convince me to the contrary, you will have performed—I was about to say—a miracle—but your modesty has already made you disclaim that Protestantism makes any such claim; but you will have accomplished what I have never yet seen done, and you will have impressed, not a bogus Catholic "manufactured to order," but a genuine Catholic and a priest to boot, with the conviction that you possess powers of mind I had never before accorded to any man, and you will have laid a foundation for the biblical theory which your predecessors in the Protestant ministry have for 300 years



labored to achieve, but in vain. When you will have convinced me of the fact that the New Testament is the "Word of God" and will "not require me to take your simple word for it," as you say, I will pledge myself to discuss with you, as with one who has the right to quote the Bible as "the Word of God," the doctrine of the real presence, miracles, or any other dogma of the Catholic Church.

4th. In your third letter I find the following words which require explanation: "We stand up sabbath after sabbath, and call upon our people to obey the Gospel of Christ, to read His word and try our teaching by the law and testimony of that word." Now whenever I get a chance of reading "the word" like my illustrious brother, Martin Luther (without the ecstasies he experienced, however, when he for the first time, discovered the treasure amongst the dusty tomes in the library) I avail myself of it, but I have never yet discovered in the "Word of God" that the Sabbath was the first day of the week, but, on the contrary, in every instance the Sabbath, from the beginning to the end, is the day God rested from his work; beginning on Sunday, He rested on Saturday, which the Scripture calls the Sabbath on that account, and which the Fourth Commandment of God requires you to keep.

Will you now inform me when you did so? During my twenty years' residence in Norfolk I have never known any biblical denomination of Christians to have so done, but I have always known them to choose another day. Pray enlighten my ignorance as regards "the Word of God," and let me have some positive precept of God repealing the original command delivered in more emphatic language than any of the other nine, "REMEMBER THE SABBATH DAY," &c. Unless you do this, I must conclude that "your people," as you call them, are after all, taking your simple word, and have never yet tried our (your) teachings by the law and testimony of that (God's) word which I emphatically declare to be flagrantly violated by you every week of your life.

In conclusion, as you have gratuitously invited the controversy, by flippantly referring to me as one of the priests of Norfolk, I now beg leave to propose that you will place yourself under ad-

ditional obligations to the Editor of the *Christian Advocate* and ask him to kindly permit me the use of his columns alternately with yourself in order to discuss the above highly important questions. Or should it suit you better, let us make a joint request of one of our city papers here for that end. You and I are recognized as instructors in Christianity in this city, and it is only fitting that our fellow-citizens should, through the local press, receive many additional rays of Christian light which the controversy will, doubtless, elucidate, if conducted under the eyes of our fellow-citizens.

You say in your first letter, "I fear not the light;" nor do I; and for my part I tender you the assurances of the most refined courtesy in my communications.

Respectfully,

M. O'KEEFE,

Roman Catholic Pastor of Norfolk.

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NORFOLK, JULY 14, 1873.

REV. MATTHEW O'KEEFE.

DEAR SIR: I have read your communication addressed to me through the columns of the *Norfolk Virginian*, of the 10th inst. In reply, I have several things to say.

I am writing a series of articles, the purpose and plan of which were stated in my first letter, published in the *Richmond Christian Advocate*. You will excuse me if I cannot see that the questions you propound are of so much more moment than those now under discussion, that I must turn aside to answer your inquiries. Let us see if we can estimate the weight and worth of your questions. You ask first for proof that the gentleman addressed is a Catholic. The friend, who handed me the letter stated that he was not entirely a Catholic, but more of a Catholic than anything else; and his letter, now in my possession, declares him a believer in those doctrines which distinguish the Catholic from other churches. On the evidence of this letter, a jury would convict him of Romanism. But why this question? The only point of interest to you or to me is, whether the doc-

trines suggested by this letter and discussed by me are held by the church of Rome. Never mind about the man, look to the points discussed. Again you ask me to prove to you that Jesus required his doctrine to be written, and also that the bible and especially the new testament, is the word of God. If these are not trivial questions, when the points for which proof is demanded are admitted by universal christendom, both papal and protestant, then I confess my ignorance. We both admit that the new testament was written according to the purpose and promptings of our Lord, and you surely know that God can make known His will in some other way than by direct and written command. Prove to you that the new testament is the word of God! I have and use, as you know, your own bible, endorsed by the Pope and by the archbishops and bishops of this country, and you would have me turn aside from my discussion and waste time and strength in proving what you and I and all christendom admit. Can you be serious? Does not this look like an endeavor to divert attention from the issue. Again, your question about the Sabbath is of the same character, so far as my argument is concerned. I have often seen school boys in debate pass over the main points in an argument and ring the changes on some ill-chosen word or ungrammatical sentence. You know very well that the word SABBATH had nothing whatever to do with my argument. Had it been written, "We stand up week after week," instead of "Sabbath after Sabbath," the sense would have been the same. Why propound these questions in connection with my arguments? I presume I know your design; but if you wish to discuss with me the question of our dependence on the church of Rome, for knowledge on the points you suggest, I will be most happy to do so AT THE PROPER TIME. For the present please remember, I am writing to another gentleman, and on other subjects.

As to your remark that I "flippantly" refer to you as one of the priests of Norfolk, I do not know why you say "flippantly." I did not, of course, name you, and in reasoning with one who claims that your Church, equally with the first disciples, has the power to perform miracles, I was simply earnest, and not flippant, in referring to the priests of Norfolk, as those who could



most conveniently remove my incredulity. This is the only reference you can find to yourself, and I am happy to say that in using the phrase "Priests of Norfolk" I had no unkind feeling or ungenerous purpose whatever. It was used simply and solely as part of an argument.

You say, "I tender you the assurances of the most refined courtesy in my communications." Let us understand one another. I fear our views of courtesy do not agree. Addressing me, you write: "You profess to enlighten him and 'the rest of mankind' on Rome," &c; and again you say: "You also propose to 'show up' the Catholic doctrine," &c., putting the phrases "rest of mankind" and "show up" in quotation marks. The foundation for all this are these simple sentences. I say to my unknown correspondent: "I will cheerfully notice the points to which my attention is directed," and to the editor of the *Advocate*, I say, "and will also give a brief review of the discourse of reverend Mr. Damon." Please notice the difference of impression which these sentences would make—the one my own language, the other your representation of what I propose, and a representation so put as to lead, I think, to the supposition that you have my very phrases. The words of the letter are unpretending, simply a promise to "notice" and to "review," without even a suggestion whether favorably or unfavorably. Your language representing my position I will not characterize, but say only that its hectoring and self-sufficient cast would make a very unfavorable impression on a cultivated mind. Such representations in a letter addressed to a gentleman do not appear to me as courteous. Nor do your remarks about the "bogus Catholic, manufactured to order," and the manifest endeavor to create the impression that something dark and foul was intended, in addressing the gentleman—unknown to me—as a Catholic. I have stated all I know of him, and every candid mind will see that it is a matter of no moment whatever in my discussion whether he is a Catholic or not. As you refer to the maxim, the "end justifies the means," I will remark, in passing, that if the writings of your own high authorities can be relied on, I will, at the proper time, show, that not only is the charge not false in reference to the Jesuits, but that many others in your



church besides the Jesuits, endorse that maxim. Why that frequent reference to your ignorance and to my great knowledge? Is that intended to be courteous? You scarcely suppose me so stupid as not to recognize it as irony. Why, that irony? Am I boasting of my knowledge, or arrogating all wisdom to myself? You find me giving, in a plain, straight-forward way, my views on questions propounded, boasting nothing, promising nothing, but simply expressing my opinions. Is that an impertinence? Is the expression of one's views freely and fearlessly in this Christian land, an arrogance for which he must be twitted by his brother as a Solomon; sneered at in irony and biting sarcasm, as professing to be wise above what is written.

I am willing to believe you intended no offence in all this, but it is difficult to conceive of myself as writing in such a strain without intending MARKED discourtesy.

You say, "When you will have convinced me that the bible is the word of God, I will pledge myself to discuss with you as with one who has the right to quote the word of God," &c. If you mean to deny to me the right to use the Scripture as the word of God, I reply that, as a child of God, I am your equal in all respects, as to RIGHTS, and claim to possess, not as the grant of Pope or church, but as a gift directly from our common Father, the right not only to read His will, written to His children, but to receive thankfully every perfect gift "coming down from the Father of light." Please remember these are not the Dark Ages, and I am not a papist. If you mean only that I have no right as a LOGICIAN to use the scripture, as God's word, then the case is altered; but on this point I will join issue with you at the proper time.

After all this, I will say what hundreds of gentlemen who know me will confirm, that I have not one particle of unkindness towards yourself, your church, or any human being. Many have heard me express a deep interest in the Jews. Now, if I should write a series of letters, trying to show, from their own scriptures, that Jesus was the Messiah, and seeking to lead them to the blessings of the Gospel of Jesus Christ, would this prove my bitterness and hatred of them? Shortly after my arrival in this city, I heard you in the home of one of my own members,

say that the water in the holy baptism had cleansed the soul of the deceased before you from all original and actual sins, and that he was safe in the bosom of God. Now, does it show bitterness in one, who believes that he is set for the defence of the truth, to endeavor to teach his fellow-citizens that not water, but the blood of Jesus Christ, cleanseth from all sin; that the power of the spirit and not the ministrations of man, purifies and prepares for heaven. Am I therefore, your enemy because I tell you the truth?

As to the challenge, I have made none, but was only discussing questions which are legitimately before the world. I, however, accept your proposition and will obtain, if possible, the consent of the editor of the *Richmond Christian Advocate*, to publish your articles in his paper, on condition that you secure for me a similar privilege in the Catholic paper which has the largest circulation in this community.

Respectfully,

J. D. BLACKWELL.

N. B.—If the manner in which I agree to meet your proposition does not suit you, I will discuss orally with you, at such time and place, in this city, as we may agree upon, the following: The right of each one to receive the scriptures as the word of God and interpret them for himself. 2d. The doctrine of auricular confession in connection with penance and priestly absolution, as held by the church of Rome. 3d. The doctrine of transubstantiation. 4th. The claim of the church of Rome, or of the Roman Catholic church, to be one in doctrine and in spirit with the Apostolic church.

J. D. B.

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NORFOLK, JULY 17, 1873.

REV. J. D. BLACKWELL, D. D.

DEAR SIR: I commence my reply to yours of the 14th, with the grave words of Don Quixote, who, addressing his faithful squire, Sancho Panza, utters the following immortal phrase: "Fortune disposes our affairs better than we ourselves could have desired: look yonder, friend Sancho Panza, where thou mayest discover somewhat more than thirty monstrous

giants, whom I intend to encounter and slay," &c. "What giants?" said Sancho Panza. "Look sir, those which appear yonder, are not giants but wind-mills," &c.

The inimitable Cervantes proceeds, then, to describe one of the most amusing pictures ever drawn, and when he presents to our imagination the gallant knight with buckler covered, lance in the rest; the good steed Rosinante spurred to the charge; the burying of the lance in the side of the wind-mill; the hoisting of the redoubtable knight of La Mancha, steed and all, in the sails of the wind-mill, we can hardly decide which to admire the more, the absurdity of the attack and its disastrous results, or the word painting, descriptive of the encounter.

But we realize, reverend sir, in our day, the dream of Cervantes; our gallant knight hears, too, from his honest brother and sir knight, "he is not a Catholic." Yet our modern Quixote WILL attack, and like his prototype—collapse. The only difference observable between the two pictures consists in the fact that the knight of La Mancha, after his mishap, recognized his mistake, whereas, our modern knight is loath to admit his, and is ready to call together a jury of his countrymen to decide whether the object is a veritable Catholic or not. It is well that he exculpates his brother knight, admitting that he told him that the writer "was not altogether a Catholic;" but in so doing he only criminales himself the more: for thus the question stands—in order to gratify his yearning to attack the Catholic Church, it will give eclat to the attack to dub the interrogator a Catholic (there is method in our madness), although it is well known amongst the friends of the writer that he does not even believe in a divine revelation, and notwithstanding that his "highly esteemed friend," like Sancho Panza, cried out in almost the words of the faithful Squire: "Did not I warn you to have a care of what you did, for that they were nothing but wind-mills;" it is useless to remonstrate—he declares—with Don Quixote, "it is lawful war (and every ruse is lawful in war,) and doing God good service to remove so wicked a generation from off the face of the earth;" in other words, to attack them when found or not found. But here the similitude to La Mancha's knight ceases, and our clerical champion, Proteus-like, assumes



a new role—the role of Jesuit, according to his own estimate of the Jesuit character. Alas! my friend, it is too true—from the high pinnacle of D.D. in the Methodist Church, to the adoption for his motto: “the end justifies the means,” so TRULY ascribed to those horrible Jesuits. What a fall! and yet how truly does the poet say: “*facilis descensus Averni.*” Dr. Blackwell playing Jesuit! We shall see. The reverend doctor’s letter informs me that he is now so occupied writing a series of letters to his “manufactured” Catholic, so busy preparing for another tilt at his ecclesiastical wind-mill, that he will not be disturbed by the realities of life, even though “the Greeks be at his own doors;” he must reserve “his strength and time” for Papist attacks through the columns of a Methodist paper, as unconscious of the attack as the wind-mill was of the onslaught of Don Quixote. I tap the reverend doctor on the shoulder and tell him that a papist in Norfolk takes up the gage—that I am ready for the combat; and what is the reply? I am too busy now; “at the proper time,” repeated three or four times in his letter—which, literally interpreted, means NEVER. Ah, dear sir, the veil is too transparent not to be seen through—the attempt at so-called Jesuitry bears too evidently the traces of a “tyro” not to be easily detected. Again you say with an imperturbable coolness “never mind about the man,” &c. Is this, I ask, the language of the man who teaches Christian morality? Who gave you the right to impose on thousands of credulous readers, that the man you were addressing was what you knew him not to be, and what you were told he was not, and to make the matter worse you say: “never mind the man.” If this be not the doctrine that “the end justifies the means” illustrated in your person, then I never yet understood it. I regret I am thus obliged to unmask this attempt at what you would innocently denominate a “pious fraud,” but which any man not a professor of religion, nay even “a Jesuit,” would blush to be guilty of. So much for point 1st.

2d. When I called your attention to your own words: “and when He required His doctrine to be written for all ages,” &c., I asked you to inform me where in the apostolic writings you found such a command, requesting chapter and verse? How did you make good that assertion? How was I answered? I refer



my readers to your reply to that question and ask whether it be not worthy of any so-called Jesuit? How much more honest and upright would it have been to admit that you had incautiously used that expression and begged leave to recall it—"humanum est errare," "it is human to err." Had I so blundered in my ignorance of the "Word of God" I would manfully accept the mortification and acknowledge my error.

3d. Before I animadvert on your reply to my third point, I must premise, that I do not desire to occupy a false position in this discussion; I am not the aggressor. Soon after your advent to this city you published in our city papers announcements of lectures to be delivered by you on Romanism. You constituted yourself the Boanerges of Protestantism here, as against the Roman Church, and in the words of the prophet, we gratefully declare "*Misericordiæ Domini quia non sumus consumpti*," "it is owing to the mercy of God that we were not annihilated." This aggression continued more or less until it was formally renewed in our recent letters—accident placed me in possession of three of them, wherein my reverend confreres and myself are frequently invited by you to amuse you by the performance of miracles (Herod expected the same favor of Christ,) in a style entirely unwarranted by our relations to each other. I used the word "flippantly" in that connection, and I did so advisedly—a stronger word—"insolently"—for example would have been authorized; and here I will advert to your complaint of biting sarcasm, irony, want of courtesy, &c., whilst in the same breath almost, you bid me "remember that these are not the dark ages, and that you are not a papist." People in glass houses ought not to throw stones." Please let me know whether the man who uses that language in such connection has any right to complain of biting sarcasm, &c. I assure you I don't complain. I'm used to it, as my countrymen are to hanging, and in that consists all the difference between you and myself.

But let me tell you that a wicked thought flashed across my mind while reading that admonition, and I will confess it even to you, though I assure you I did not consent to it. It was, that surely the ages referred to were dark enough without introducing some one who, naturally or otherwise, would not be able to

shed one ray of light on their gloominess. And again, as to your not being a papist, let me assure you that old mother church loses very little in such case, inasmuch as your accession to the "fold" would entail on some poor priest the irksome task of hearing a life-long confession, administering conditional baptism, receiving your profession of faith, pronouncing absolution, &c. Should I be the fortunate (?) one to do so, I promise the absolution without charging a cent; but please say nothing about it. But to resume, since you have been the aggressor from the beginning, don't blame me, if, in vindication of my religion, I require that you, inasmuch as Othello's occupation's gone—the ecclesiastical wind-mill no longer exists and there being no longer any "Catholic" to address in the columns of the *Advocate*, accept my invitation to discuss the foundations of our respective systems of religion through the columns of the *Virginian*.

We are agreed as to the existence of a revelation—of its completion in and by the Lord Jesus Christ—but after this comes a divergence. My faith teaches me that the Son of God established a church on earth for the purpose of teaching mankind; that He made promises to that church which will ever preserve her from teaching falsehood, and that a record written some years after her institution by men conversant with the facts of her existence and the promises made her, authentic, genuine and truthful exists corroborative of the above facts. This record is to me, thus far, only a human work—as such, it testifies to the existence of the teacher organized by Jesus Christ; to the pledges that this teacher can never err in her teachings; to the command given me by Jesus Christ to hear her under the most awful penalties—which command I obey, because it is my God who commands; and when she tells me that I must accept that record (hitherto regarded by me as a human document) as of Divine inspiration, I cheerfully hear the voice of God speaking through her and joyfully accept the gift; thus the church instituted by Jesus Christ, years before a word of the Christian dispensation was committed to writing, gives me the "word of God" and pledges her faith that it is "His." You have now an outline of my faith in the divinity of the New Testament. What I have

done with so much facility, you can, I presume, do as easily. Come, reverend sir, let not your modesty interfere! You have no idea of the solicitude with which the forthcoming analysis of your faith is awaited by your fellow-citizens. You have said "I fear not the light," and if ever the time existed that you "hide not your light under a bushel," now is the time. Perhaps you fear to commence (your letter gives every evidence of such a feeling), but hundreds of our veterans residing here will tell you how terribly they felt, (brave men though they were as ever stood in the front of battle) under the first fire. Your indisposition to join issue on this question will soon pass away. *Aude incipere*, dare to begin, and very soon like our gallant veterans, if not victor, you will at least have the consolation to know that you made a good fight *Bonum certamen certavi*, said St. Paul, "I have fought a good fight." Don't waste your time and strength on the bogus Richmond Catholic and his unconscious co-believers. Heretofore you were like the boys playing soldier, dealing your death blows from the pulpit and through the press on imaginary papists, declaring with the knight of La Mancha, "that it is lawful war and doing God good service to remove so wicked a generation from the face of the earth." You can resume your attacks on the ecclesiastic wind-mill "at the proper time." Remember, you said in your's to me "you believe you were sent for the defence of the truth." Don't be recreant to this duty. Act up to this belief. Gratify your fellow-citizens by entering boldly on "the defence of the truth." But before you begin, let me admonish you to take nothing for granted. Let every link in your chain of reasoning be of such texture and so firmly welded into its predecessor, that when you will have concluded your argument "for the defence of the truth," your fellow-citizens with myself will admiringly pronounce it matchless in structure, and proof against the attacks of wilfully-blind unbelievers and thick-headed papists. When this will have been accomplished, we will address ourselves to the Sabbath question and the other questions referred to by you in the N. B. at the end of your letter.

Respectfully, &c.,

M. O'KEEFE.



NORFOLK, JULY 29, 1873.

REV. J. D. BLACKWELL, D. D.

DEAR SIR: I have just read your communication and hasten to comply with your wishes.

Allow me, before so doing, to tender *you* my hearty congratulations on the abandonment of any further attacks on the ecclesiastical wind-mill, and MYSELF on being the humble instrument of recalling so valorous a knight from ideal conquests to a combat with a flesh and blood foeman, equally, to say the least, worthy of his steel.

You appear surprised that I do not accept your proposition, &c.

Now, reverend sir, when you tell me "THAT AT THE PROPER TIME" you will be most "happy to discuss," &c., and in the same breath you say "FOR THE PRESENT" please remember I am writing to another gentleman (the wind-mill), were I to persevere in urging my invitation, would I not be pretty much in the same position as poor Pat was when asked what was the nature of the gentle hint he got to leave, replied that he was kicked down stairs?

You now offer me one of three modes of discussion, viz: the columns of the *Christian Advocate*; an oral discussion; or the *Virginian*.

I cannot see either the possibility or utility of an oral discussion; for your letters furnish abundantly-convincing proof that your mind, however naturally endowed, has never acquired a disciplined training; hence the impossibility of keeping you confined within the limits prescribed by the laws that govern those who have gone through the curriculum of mental discipline, and as to the utility of such a medium (were it possible) I feel that the truth may be elicited, and the public may judge far more calmly of the merits of the discussion through the columns of a newspaper than in any other form. As to the newspaper, I repeat what I have already said in my last, "accept my invitation to discuss the foundations of our respective systems of religion in the columns of the *Virginian*."

As you give me the choice of the first subject to be discussed, I choose the Bible. My reason for so doing, is this: I have an



idea that the war-cry of the Bible, and Bible only, without note or comment, cannot be sustained; hence, before I could consent that you quote it as the "word of God," (although perfectly willing that you do so as a genuine, truthful narrative of such events as it treats of) you will have to prove your right to do so, as I did, before you attack any doctrine of the Catholic church.

You will, therefore, proceed to show—

1st. The divine inspiration of the Bible: or in other words, that it is not a human but divine production.

2dly. You will please establish your canon of the Scriptures.

3dly. You will vindicate the right of interpreting what you have already proved to be the word of God, by private judgment.

These points being satisfactorily demonstrated, I am prepared unequivocally to admit your right to the Scriptures as the "word of God," and to sustain any doctrine of the Catholic church which you may feel disposed to assail.

Respectfully,

M. O'KEEFE.

NORFOLK, AUGUST 9, 1873.

REV. MATTHEW O'KEEFE.

\* \* \* \* \*

DEAR SIR: I proceed to show you briefly our method of proving the divine inspiration of the new testament. The apostles and writers of the sacred books easily convinced the candid of the generation in which they lived, that they were truthful and were sent of God to teach. This they did by miracles. These may be called the stamp of God to the teachings and writings of those first christian teachers. When Paul, performing numerous miracles, proclaimed that the gospel he preached was received, "not from man, nor did I learn it but by the revelation of Jesus Christ," Gal. i, 12, the hearer must have been persuaded that God was with him, and that he spake God's truth. Then the doctrine itself confirms this persuasion. It declares of man what his own heart affirms as true, that he is guilty be-

fore God, &c. It proclaims a heavenly morality, enjoining love to God and man, holiness and perfect purity. Finally, those inspired teachers, as all christian ministers of the present day, gave their hearers the demonstration of experience. They taught that burdened sinners coming to Christ by faith, would be pardoned and experience the joys of pardon; as the cases of the Publican in the Temple, and the woman washing the feet of Jesus with her tears, the Phillippian jailer, &c. Paul, in Romans, v, 1, says: "Therefore being justified by faith, let us have peace with God, through our Lord Jesus Christ." This is the blind man's argument: "Whereas, I was blind, now I see:" whereas, I was burdened, now I have peace and joy of heart. And this the Master teaches, John vii and 17: "If any man will do the will of Him, he shall know of the doctrine whether it be from God, or whether I speak from myself." Now when the sacred writers penned the Gospels or Epistles, there could be no great difficulty in making known to that generation that they had so done. As they were written to edify the church, the writers would of course deposit each record with some faithful christians, or some one church, as Paul's letters to the Corinthians were sent to the Corinthian church, &c., authenticated as his. Thus the whole new testament was written and authenticated to that generation as the work of inspired men. But of course some part of this record was in one church and some in another—one letter at Rome, one at Ephesus, one at Philippi, &c. When all came to be gathered up, there would be questions as to whether each was of apostolic authority, and therefore of divine inspiration. But these questions were settled by human testimony, not infallible witnesses—by such testimony, however, as fully satisfied the christians of that age. Suppose Paul lived in this age, he could convince this generation that he wrote under divine inspiration, and we could gather up the evidence of that fact, and hand it down successfully to after ages, without being an infallible generation. Does it require an infallible nation to hand down to remote ages the fact that George Washington was the first president of the United States. You say in your first letter of July 10th: "my church has always taught me, that the new testament, at least cannot be proved to be the word of God,

without the aid of an unerring witness." Why so! The old testament was proved by the Jewish church to be divinely given, and was received by the apostles as God's word; but surely that church, which acting through its highest judicatory, presided over by its High Priest, condemned Jesus to death, would scarcely be pronounced unerring or infallible; and yet it handed down successfully the proof of the divinity of the old testament scriptures. Human and FALLIBLE human testimony has even been deemed sufficient to establish any facts. So far from being dependent on the church of Rome for the proof of the inspiration of the new testament, we can show that no such church as the present church of Rome was in existence till several centuries of the christian era had passed away. True, had there been no people between us and the apostolic age, the scriptures would not have come down to our times. This is the only sense in which it can be said absolutely that your church or any other organization gave us the word of God, and in this sense, the Greek and Syriac churches place us under as much obligation as the church of Rome.

Take, now, my mode of establishing the divine inspiration of the new testament—that the writers claimed inspiration, demonstrated by miracles, that God sent them; that the generation to whom they wrote gathered up the evidence and handed it down—and refute it if you can.

Take that grand experimental evidence to which we have referred, that believing in the Lord Jesus Christ we shall be saved, and find joy and peace through believing. This is to us the most joyous and satisfactory of any other. Put this evidence to the test, my dear sir, and we will yet see eye to eye.

In my next I will, with great pleasure, consider the remaining parts of your proposition, namely: the Protestant canon of scripture, and the right of each christian to exercise his private judgment in interpreting the word of God.

Respectfully,

J. D. BLACKWELL.



NORFOLK, AUGUST 11, 1873.

REV. J. D. BLACKWELL, D. D.

"Parturiunt montes, nascitur ridiculus mus."—

HORACE.

The mountains labor with main and might ;  
A ridiculous mouse is brought to light.

DEAR SIR: The overwhelming mass of matter with which I was honored in this morning's *Virginian*, would have tried a man with less nerve than myself ; but let me assure you, that, whilst wading knee-deep through the shapeless bank of mud, which, for twelve days, you were so industriously piling up, I could not refrain from picturing to myself the smile of self-complacency that passed over your countenance on the consummation of so noble (?) a work.

The mode of operation seems to me to be a cross between the Quixotic and so-called Jesuit styles, but I regret that I cannot accord to you the palm of PRINCE OF SOPHISTS ; the veil being too transparent to escape detection—however, I give you all credit for the intention.

Your conduct in this instance, can be paralleled only by an incident that occurred in my boyhood days, in a royal college in my native land.

A youth, otherwise talented, but who had a decided distaste for mathematics, was called at the public examination, to the black-board to solve a question in algebra. His ignorance of equations was as extensive as it could well be ; yet, counting on the ignorance of the titled visitors who were looking on very wisely and gravely, the question being presented, he started to fill the board with algebraic signs, which, having accomplished with a knowing wink to his class-fellows, he subjoined triumphantly Q. E. D. He had already received the approbation of the titled visitors, who, deceived by the rapidity of the solution, took it for granted that the present subject was a prodigy. The good, simple professor, whose name is recorded amongst the best benefactors of the age for his discoveries, was, for the moment, non-plussed ; but having examined for a few minutes the production on the board, calmly remarked : " In-



deed you have not taken the first step toward's the solution of the question." The disgust on the part of the board of visitors for their own exhibition of ignorance, and for the young man whose brass had completely outwitted them, can be better imagined than described.

The counterpart of this incident we enjoyed, reverend sir, in the treat given us this morning in the columns of the *Virginian*. Three columns and a half of matter are adroitly palmed off on the reading community as proof of the position of the writer; and elevated, indeed, must be his estimate of their intelligence, if, like the young man above described, he counts on their being blinded by his miserable sophistry. I shall now proceed to dissect this formidable document. In your last letter to me, dated two weeks ago, reverend sir, you proffered me the choice of a subject to be discussed; I hastened to meet your wishes, choosing the bible, to be proved by you as a divine, not a human production, etc. In reply, I was (as I anticipated,) after a twelve days' silence, indulged with what? Not an elaborate argument for the question under discussion, but a stale rehash of all kinds of odds and ends, a thousand times already answered, utterly irrelevant to the question at issue, whilst a very small portion of the document was devoted to the proofs of the subject legitimately under discussion. All this was ingeniously introduced for the purpose of diverting public attention from the weakness of the arguments; but the ruse will not succeed. Like the old professor, I shall now unmask this piece of polemical strategy, and show that you, reverend sir, have not advanced one step in the solution of the question at issue.

Without adverting for a moment to your irrelevant attack on the outline of the foundation which I gave of my faith, and which, more than ever, convinces me of the absurdity of attempting an oral discussion, under the circumstances, I will, forthwith, apply myself to a notice of your attempted vindication of your system of belief, and in so doing, I must confess that I feel ashamed of the slight effort necessary to the refutation of the position.

Now, reverend sir, before I proceed to analyze, precision is

absolutely necessary—hence, inasmuch as you claim divine inspiration for the new testament, “independently of church or pope,” we had better define what inspiration is: It is generally defined as “a special impulse, direction and presence of the Holy Ghost, controlling the mind of the writer, not permitting him to err, and inducing him to write what God wishes.” It is now competent for us to apply this generally-received definition to the system of religion, which claims for the new testament, the above influence of the Holy Ghost; in other words, that the Holy Ghost, not man, is the author of the new testament.

The proofs you present for the inspiration are three-fold. 1st. Miracles which are, you say, the stamp of God, &c. If miracles be the test, will you please say how many Luke and Mark performed? and if you fail to find any, count out from the new testament the gospels of Mark and Luke, respectively, and the Acts of the apostles, written by Luke, and they will leave a wide gap in your new testament. Again, has any of the writers said that God “directed” him to write? You have repeated that assertion, and I REQUIRE THE PROOF. Have they declared that THEY WROTE ONE LINE by the inspiration of the Holy Ghost? I say, emphatically, NO! and defy proof to the contrary. And where did you learn that they were inspired to write? I DENY THE POSSIBILITY OF PROVING THAT THE APOSTLES WERE INSPIRED. I warned you in my former letter to “take nothing for granted.” The apostles I admit, were preserved from erring by the constant presence of the Holy Ghost; but immunity from error in teaching by word of mouth, which the Catholic church claims, is not inspiration to write. Surely the foundation of a religion should be better grounded than on such hap-hazard guessing as this. Proof 2d. You say: “The doctrine itself confirms the persuasion,” &c. Who questions the divinity of the doctrine? It was taught by Christ, and preached by His apostles, years before a line of the new testament was written. The record of the doctrines written by contemporary historians is true too, but because true, is it therefore inspired? Is every truth a divine inspiration? So much for proof No. 2. 3d. You say: “finally, those inspired (?) teachers, as all christian ministers,” &c.

I confess that this proof completely transcends my intellect.

Are the christian ministers of this day inspired? You will have to give me some small change for this proof, or some of your inspiration, before I can comprehend the force of that argument.

And this is the sum of the proofs you furnish for the foundation of your faith! You have invited me to discuss the grounds of our respective faiths—your's is now "*sub lite*." I will not shrink from mine when the time comes—BUT NOT A WORD FROM ME UNTIL YOU HAVE FULFILLED THE CONDITIONS OF THE PROFFER MADE BY YOURSELF. How much more advisable would it have been for you to be prepared with the necessary proofs, (if available) rather than to be guilty of the miserable fallacy called by logicians, *ignorantia elenchi*, calling off the attention of your readers from the question at issue, to a question which was not under discussion? Of course, I was too old a bird to be drawn off by your decoy-duck, and I trust that your readers will, like the college-visitors, see the deception and take a note accordingly.

Come, reverend sir, let me admonish you that my treatment of you in every instance, where you take up matter extraneous to the subject, will be similar to that of this morning. Believe me, you have more to do than you can well stagger under at present, without raising outside issues, which I will, in every instance, ignore. I repeat that your cause requires all your efforts, and, too, all the external aid you can acquire.

The proofs already adduced, I have scattered to the winds. You can now understand what I meant by the word "human," as distinguished from a "divine" production. Matthew, Mark, Luke, John and the others remain undisputed authors of their respective works, and unless you can furnish proofs that the Holy Ghost participated signally in their writings, the conclusion is inevitable that the pillars of your system have no foundation whereon to rest, and the new testament remains to you a human production. Remember that you have to confine yourself to the proofs of the inspiration of the new testament. Don't hesitate to invite your friends to the rescue—your battle is theirs. Appeal to them in the words of Job: "*Miseremini mei, miseremini mei, saltem vos amici mei, quia manus (Sacerdotis Romani) tetigit me.*" "Have pity on me, have pity on me, at least you, my friends, for the hand," &c., &c.

Respectfully,

M. O'KEEFE.



NORFOLK, AUGUST 26, 1872.

REV. J. D. BLACKWELL, D. D.

“Ah me! what perils do environ  
 The man that meddles with cold iron!  
 What plaguing mischiefs and mishaps  
 Do dog him still with afterclaps!  
 For tho’ dame Fortune seems to smile,  
 And leer upon him for a while,  
 She’ll after show him in the nick  
 Of all his glories, a dog trick.”

—*Hudibras, Canto 3d.*

DEAR SIR: Ah me! twelve days more of exhausting and exhaustive toil, and with what results! \* \* \* \*  
 Surely, reverend sir, you must be again ready for another trip, and richly do you deserve it, if the people appreciate your efforts to blind them with your mud, as highly as you do yourself. And so the Bishop, as much enamored of his productions as you are of yours, asked the stripling “what are they worth when written?” The modesty of the application to yourself, can be equalled only by its peculiar fitness. Should the material that composed the Bishop’s sermons, (the time being equal—two weeks nearly, for each bank of mud) be equal in quality and quantity to your lucubrations, I assure you, much would not be lost, did it take him and you two years to complete *one*.

As usual, pitching your dirt at old mother church, her Popes, councils, &c. She has survived treatment worse far than this, for nearly nineteen centuries, and I venture to say she will get over this too. But is it possible, reverend sir, that the people are not aware of the hollowness of the game you are seeking to play? They clearly perceive that all that fetid matter, you are raking up, and seeking to blind them with, is a dodge, but by no means a clever one, to call their attention off the real question at issue. They are perfectly well aware that you undertook to prove that the bible was an inspired work, and instead of devoting yourself to your task, you are disgusting them by the introduction of matter that has no more bearing on the subject at issue, than if you were to introduce a dissertation on philology. Like myself, they expect when a man has work to do, he will



do it, and not be trifling with their good nature and time by make-believes.

In reply to my strictures on your proofs of the divine inspiration of the new testament, I should prefer not to be obliged to unmask a piece of unfair dealing, unworthy a fair or honest controversialist. In your letter of this morning, you state that your first argument for inspiration was from the theory of the Romish church, &c. Now, reverend sir, *this is not so*. You approached your subject in your letter of the 9th, inst., thus: "I proceed to show you briefly our method of proving the divine inspiration of the new testament," and forthwith, you proceed to offer miracles as your *first proof*, and when I asked you to apply miracles, which you called the "stamp of God" to the Gospels of Mark and Luke, and the Acts of the Apostles, putting the question how many miracles they performed? and suggesting, that if you could prove none performed by them, to count them out of the bible, you replied by an apparent concession of your inability to prove any miracles performed by these writers, although you decline to withdraw their writings from the bible—hence *the utter failure* of miracles, your "stamp of God," and your *first, not second*, proof of inspiration is extinct. Your second proof, commencing thus: "Then the doctrine itself confirms this persuasion, &c.," was so summarily dismissed by me, that you did not even advert to it in your reply to my refutation of it. Hence two or three proofs are abandoned.

Your explanation of your third proof, which was too deep for me before, may have cleared up the ambiguity of the phraseology, but it certainly is too much for me yet; for I cannot comprehend how such a jumble could, by any rational being, be proposed as a proof of the inspiration of any book that may happen to treat of it; or how any man in good faith, could offer such a proof, is beyond my comprehension. Listen, dear reader, to the specimens of logical reasoning: The scriptures tell us how we may be born again; how become new creatures, and they say, "believe in the Lord Jesus Christ," &c., ergo, the scriptures are inspired. Now, reverend sir, you have furnished us in the reasons alleged, a compendium of what the scriptures propose and faithfully too, I am authorized to declare *your in-*

*spiration, because you declare God's truths in writing also*; hence, a *pari*, I conclude that every sermon, every religious work containing God's truth, is, *therefore*, written by the Holy Ghost, the hand of the writer being only the instrument. How does that parity of reasoning work? You have heard of the axiom in logic? *Quod probat nimis, probat nihil*: "What proves too much, proves nothing." You conclude this proof (?) thus: "No serious man would delay a moment on the question of inspiration, if he was assured of the truth of the writing. This you grant to me when you say, I can receive the scriptures as truthful." Can you, reverend sir, be serious in that language? Is the writer who writes what is *true, therefore*, inspired by the Holy Ghost? Is every written human production, (because truthful) the joint work of the Holy Ghost and the author? and you seek to foist such an admission on me, saying, this I grant, &c. God forbid that I could ever be so demented, or that my intellect should ever become so clouded as to admit that because a human production is *truthful*, it becomes the joint property of the Holy Ghost and the author. Your ideas of inspiration are certainly of a very lucid character.

Let me once again throw some light on the subject; but before I proceed to do so, I cannot forbear commenting on the bad faith that you, reverend sir, have exhibited, *ab initio*, in the discussion.

Your letter of the 9th began with the proofs for the inspiration of the new testament with the words: "I proceed," &c. This you entered upon in apparent good faith; you presented three proofs (numbered by me 1, 2, and 3 in my reply); the first I disposed of in short order, viz: the miracles. Your 2d proof commenced with the words: "Then the doctrine," &c., (and I marked it No. 2 in my reply); you, however, finding it impossible to meet my refutation of it, utterly abandoned it to its fate, but that the public may not notice the back-down, you purposely change the numbering, falsify the order of your proofs, and instead of the miracle—proof No. 1—you substitute another which did not appear amongst your proofs—thereby making the 1st proof the second, to cover the absence of what was really the 2d proof, viz: the one proposed from the doctrine. This was a ruse unworthy a man whose self-respect and character were dear to him; and behold another specimen! In this connection

I asked, once again, for the proof of the assertion that *God directed the bible to be written*; for the text proving that proposition would be invaluable just now; but alas! the oracle is again silent! An *apparent* honesty manifests itself in the proofs by miracles, for the purpose of concealing your utter discomfiture in the failure of your proof; *but not a word*, when there is nothing gained but mortification, in making the latter admission of error. In what language should conduct of this kind be characterized?

Now, reverend sir, these be your proofs presented for the inspiration of the scriptures! Two of them proved dead failures; the third I have to-day strangled and I hardly think you will touch its decaying carcass for the purpose of galvanizing a little life into it.

Behold, then, your utter failure to maintain *one* decent proof for the inspiration of the scriptures? This is precisely what I foretold. But in to-day's letter I read the following: "As to my views on inspiration the public, of course, will understand that I do not propose to offer such proofs on the subject as I would present to a class of students or to a set of skeptics." *The public, of course understand no such thing.* They understand this morning that you have in your two last letters made an abortive attempt to prove the inspiration of the scriptures—they understand that in a three and a half column letter ostensibly to be devoted to the proofs of inspiration—one-fifth of that letter was occupied with the most puerile attempts to sustain your platform, while four-fifths of the same letter were devoted to subjects a thousand miles away from the issue; *and that too, for the purpose of throwing dust and mud in their eyes*, that they might not see the utter worthlessness of your proofs; but this dodge I have shown up in my last.

Now, reverend sir, the public *must have* "these proofs that you would present to a class of students or to a set of skeptics;" that is, *if they exist*. I deny their existence—you assert it. *I demand for myself and the public their forthcoming.* Those you have brought forward have vanished; bring up your reserves. Let us have them *at once*; don't let the cause perish by default; but if you do not, I now warn you that I shall characterize your failure to do so in truthful, but not very complimentary terms. *My demand for these proofs must be met. The public and myself*



*want the reserves called out at once.* Having slain and buried the proofs already presented by you to the public, I shall, whilst awaiting the reserves, beg leave “to carry the war into Africa” by presenting to my readers the true position of the litigants in reference to the question of inspiration of the Scriptures, and to this explanation I would respectfully call their attention.

From the definition already given of inspiration, it follows that every inspired writing has two representatives or authors—the one visible—the other viz: the Holy Ghost, invisible. Now, as God requires faith, according to St. Paul to the Hebrews, 11 c. 6 v.: “For without faith, it is impossible to please God,” and as the object of our faith must be the revelation made by God, it follows that a just God cannot threaten with the Divine displeasure, him, who cannot conscientiously convince himself that God has made a revelation. Now God can make a revelation in one of two ways: First. By word of mouth, as He did to Adam, as His Divine Son did, during His life on earth; or, secondly. By command to write.

Those who truly fear the displeasure of God, conveyed within the above text, will feel it incumbent on them to use earnestly the intelligence given them by God *to ascertain with absolute certainty*, whether in the Christian dispensation, God has adopted one or both of the above media of communicating with man.

Should he believe the words of the apostle, his conduct is criminal and deserving the reprobation of God, should he fail to avail himself of every means of knowing the revealed will of God; less than this the conscientious christian who dreads God’s displeasure cannot do; whilst alas! how many millions of so-called christians are there, who never for a moment question the foundations of their faith! whose faith is pinned to the sleeve of reverend doctor Holdforth, and who will not hear any arguments that would be calculated to shake their faith in the reverend doctor, *not in God*; with such persons it is hard to have patience—they can furnish no grounds for the faith or hope that is in them, and yet you must not disturb the calm complacency that inebriates their souls, notwithstanding the words of God: “He that believeth not will be condemned,” are heard by them—they do not apply to them—they believe—what? falsehood, very probably. But God requires *belief in truth, not in falsehood*. A false faith



is no faith, and I maintain that the man or woman, who has not examined with scrupulous diligence into the foundation of his faith, and who is not prepared to declare before the throne of God, that after the most mature deliberation, he unequivocally has arrived at the conclusion, that the foundation of his faith is immovable—I say that such man or woman may expect to have applied to him or her, the words of Jesus Christ, “He that believeth not shall be condemned.” It is then the will of God that man should believe; but what? God’s revelation. Where is this to be found? The biblical platform assures him that the bible, the whole bible, without note or comment, independent of Pope or church, contains the whole revelation of God. Now, I fearlessly proclaim the platform false and without foundation, and I shall prove to a demonstration this, my declaration, and I conjure those who read these lines to ponder them carefully, and with their immortal souls in their keeping, should I prove to be right in my discussion of the question, to seek some other haven of safety—for a false faith is no faith, and “cannot please God.”

Let us then approach this question *with a sincere desire to learn the truth*, and if our present faith has no foundation, or is false, or contradictory, reject it unhesitatingly.

We will now open the book known as the bible—it has ever been recognized as furnishing many acts, and sayings of Jesus Christ, whom we believe to be God. Its several parts were written by men conversant, more or less, with these acts and sayings, and the laws of criticism having tested the credibility of these writings, pronounce them genuine, authentic, and truthful. But we are looking for the revelation of Jesus Christ to man, in this book; to be sure, we have a few fragments containing the words of Jesus Christ therein, and attested to by these authors—we have the beautiful sermon on the mount, &c., but all else contained therein are the ideas of the writers committed to writing. What we have secured contains but the slightest atom of what Jesus Christ revealed; for one of these writers (the beloved disciple) says that he did not think that all the books in the world would contain all that Jesus said and did—hence the absurdity contained in the biblical platform, that the bible contains *the whole revelation of God*—a pocket bible capacious enough to contain what all the

books in the world could not contain? It is therefore conclusive that St. John, or the "platform," is in egregious error.

Hence, we must look to some other source in order to acquire possession of *the whole* teachings of Jesus Christ, and the Master himself indicates the same, when (Matthew 28, c. 20v.) he commands the apostles to go and teach all nations, all *the things* He commanded them. He committed to them *all the truths, all things whatsoever* I have heard of my Father, I have made known to you (John 15 c. 15 v.) by word of mouth, and he ordered them to go and teach *in the same manner* as he taught them, by word of mouth—*there was no command to write*, and the proof of this is, that the majority of them did not write. The apostles obeyed this summons of their Master, and went forth teaching *all the truths* wherein they were instructed by Him; and this they continued during their lives—five of them only leaving a few manuscripts written, for the most part, for special occasions. But as we are looking for the revelation of Jesus Christ at the distance of nearly nineteen centuries from the period of their teachings, and as we have seen the absurdity of looking for the *whole* revelation from a few letters, and *as the whole* revelation was confided to the apostles, and as, moreover, it is an incontestible fact that the volume of letters was not therefore the original source of revelation, inasmuch as it had no existence *as a whole*, for three score years, whilst millions, meantime, believed during that period *all the truths* that the apostles taught—therefore, they believed and "pleased God" by their faith, without ever having seen the bible—consequently, the bible, as we possess it, was never intended by God to be the sole medium of His revelation to man; so far from this, the Son of God altogether ignored any such means of conveying His revelation to mankind, and this reasoning, based on facts, is sustained by the word of St. Paul, whereby he places writing as *secondary* to the mode adopted by Jesus Christ, and practiced by the apostles during their lives. In his second epistle to the Thessalonians he says: "Therefore, brethren, stand fast, and hold the traditions you have learned, whether *by word* or by our epistles." Here we have a direct refutation of the system, which enunciates that the bible contains *the whole word of God*; for the apostle clearly indicates that the word of God is conveyed by two modes—by word of mouth and

by writing—giving the preference to the first mode, conformably with the practice of the apostles during their lives. The same apostle confirms this declaration when writing to Timothy (2d Ep., ii. c. 2v.): “And the things thou hast heard from me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.” Can any blindness equal that, which, in the face of this latter text, declares that the doctrines of christianity were confined to the medium of writing, when the apostle commands his disciple to go and teach *by word of mouth*, to faithful men who were to teach *by word of mouth* others, the doctrine of Jesus Christ? For how many gospels or epistles did Timothy write? As long as these texts exist, they directly and formally falsify the biblical platform; and in further proof of this, I will now show that its advocates do not believe it themselves. Where, let me ask, can the followers of that system justify the practice of baptizing children, of using blood, of substituting Sunday for the Sabbath, &c? There is no warrant in scripture for any one of these, and the denial of divine tradition by word of mouth, *in theory, is emphatically contradicted by daily practice*—a course grossly inconsistent before God and man. Therefore the apostolic teaching and the practice of its own advocates, abundantly disprove the claim that the bible only contains the *whole word of God*.

Therefore we collect from the Apostles John and Paul, who are credible witnesses, that the book called the bible, neither *does nor can* give us the whole revelation of Jesus Christ; and that, whilst we possess a portion of that revelation in the sayings of Jesus Christ, recorded by them and others, we cannot possibly possess *the whole in writing*. We have, however, in our search, secured Christ’s sayings, and a special message to the bishops of Asia Minor. But the exponents of the biblical theory may now ask: Why, if the Apostles faithfully recorded the sayings of Jesus Christ, and we can safely trust them in recording and transmitting them to us by writing, and since they are promised the divine assistance in teaching—why may we not receive all they have written as coming from God, inasmuch as their miracles prove, they can teach nothing but the truth? I answer, that we are looking for the whole revelation of Jesus Christ, and God could never say, “He that believeth not shall



be condemned," unless He furnish us *a witness and an interpreter* to His revelation, *competent and unerring*; the justice of God demands this. The apostles, had they all written, and declared that the Holy Spirit ordered them to write, would have been competent witnesses, and their writings would have been the joint effort of the Holy Ghost and themselves, as their preaching was—"the Holy Ghost speaking through us." The Apostles were not ordered to write, nor did they all write, nor did those who wrote indicate that they wrote under divine influence; and it is absurd to conceive that God will pronounce as condemned the man who cannot in conscience, make an act of faith in what, at most, could be no more than a *bad guess*, against which are arrayed the above formidable facts, all contradictory of the guess.

Again, the apostles failing to testify that their writings were the joint production of the Holy Ghost and themselves, unless we are willing to risk the displeasure of God and the condemnation of our souls *on a guess*, it necessarily follows that we should look elsewhere for a witness, competent to testify to the fact that the apostolic writings are a revelation, or rather a portion of a revelation, for the whole revelation they cannot possibly be. Let us try to secure for ourselves the writings of the apostles as forming *a portion* of God's revelation on the above "platform;" for the flag bearing the inscription: "The bible and bible only contains the whole revelation of God," has been badly perforated by two shots fired at it by St. Paul, one by St. John, and, worse than all, by the practices referred to above by its own advocates, all of which have carried away a large share of the bunting; yet there is *some* left to fight for; but inasmuch as the apostles and its own friends have not spared the flag, I, too, will take a shot or two at it, and we will judge of the effect. I will try my hand at two or three of the gospels, which are presumed to be inspired by the Holy Ghost. St. Mark (vi. c. 8v.) tells us that Jesus Christ *commanded the apostles to carry a staff*, and St. Matthew and St. Luke were inspired by the same Holy Ghost to write respectively (x c. 10v. and lx c. 3v.) that Jesus Christ commanded them *not to carry one*. It is bad enough for these writers to be contradicting each other *directly*, without dragging in the Holy Ghost, and saddling Him with the author-



ship of this flat contradiction. Will the advocates of the bible, without note or comment, independently of church or Pope, relieve the Spirit of Truth from the terrible imputation of having flatly contradicted Himself? or, rather than, that He should be convicted of this terrible charge, which amounts to blasphemy, is it not better to exculpate Him from having anything to do with these three gospels, and let the writers of them bear all the consequences of their contradictions. This would be the lesser, far, of two evils. So that shot carries away three large shreds of the bunting. One shot more, and I shall have done. I read in Matthew and Luke, (King James' Bible), that Christ gave to the world a prayer, which has ever since been known as the "Lord's Prayer," and which is recited from childhood by Christians. Here again is trouble. How, I ask, can we, bearing in mind the terrible threats denounced by St. John, (for the present we will presume, he was inspired, *dato non concessa*) against those who dare to add to, or take from sacred scripture, reconcile it with our conscience, to believe that the same Holy Ghost who made that threat through St. John, could have inspired St. Matthew to complete the prayer with the words, "for thine is the kingdom, the power and the glory, for ever, &c., Amen;" whilst he inspired St. Luke to write that Jesus Christ *did not utter one word of this?* *We have to deal here with a fact*—it is, whether Christ ever uttered these words. If he did, did the Holy Ghost inspire St. Luke to reject them? if he did not, did the Holy Ghost inspire St. Matthew to insert them?

Now rather than be guilty of the blasphemy of attributing to the inspiration of the Holy Ghost, the contradiction in a question of fact, I would hold the writers responsible, and declare that such men could not be inspired. This shot has a telling effect on the bunting. To resume our investigation, the apostles having failed to come to the rescue by declaring themselves inspired to write, it behooves us in order to sustain the flag, and thereby escape the condemnation of Jesus Christ, to invoke, in aid of the flag and its inscription, all the testimony which nature and reason have placed at our disposal, and should these fail us, then *let the rag go*, and seek some other means, whereby the whole revelation of God can be, *with unerring certainty*, assured to man.

For this purpose we will call to our aid *all the resources* that philosophy has at her disposal in the shape of evidence. The motives of certainty, or the sources of evidence, are of a seven-fold character. Whatever man knows, he has obtained through one or other of these sources of evidence, and he knows nothing that he has not acquired through one or other of them. They are the only resources of evidence left us to attain certainty as to the inspiration of the apostolic writings. These sources of certainty, or motives of credibility, as they are written by philosophers are classified in the three orders to which they belong, viz.: In the metaphysical order we have two of these motives, viz.: the *sensus intimus*, or conscience, and evidence. In the physical order there is but one motive of certitude, viz.: the testimony of the five senses of man. Thirdly. In the moral order there are four motives, viz.: the consent of men; the testimony of men; memory, and analogy. It is now our duty to inquire carefully, and see if one or other of these sources of certitude will not infallibly lead us to the inspiration of the apostolic writings. And first, what can the *sensus intimus* or conscience avail us in our search? It is defined as the faculty of the mind, whereby it is cognizant of its own *internal* perceptions, but as what we are seeking for is something altogether *external* to the mind, this species of evidence avails us nothing. The same is literally true of the third moral motive of certitude, viz.: memory; for what conscience is to the *present* modifications of the mind, memory is to the *past*. The second metaphysical species of certitude, is what philosophers call evidence or pure reason—this motive of certainty is altogether occupied with necessary and self-evident truth, that requires no demonstration, viz.: twice two make four—the whole is greater than its part, &c. It is evident that this motive of certitude can have no bearing whatsoever on the question of inspiration. We now pass to the testimony of the senses, and as we can neither feel, see, taste, smell or hear the spirit of God in the apostolic writings, (although there are not wanting deluded fanatics, who pretend *to taste* the spirit of God therein), we will not tarry a moment here. The first of the moral motives of certitude, is the consent of men. This motive consists in a common judgment of mankind in general truths, viz.: the existence of a Supreme

Being, his providence, a future life, &c. ; but as the common sense of mankind has never yet been exercised on the question of inspiration, we cannot appeal to it. The testimony of men is the next motive of certitude. Of this, we will have something more to say than of the others ; for it may be asserted that the testimony of men is available as a proof of the inspiration of the bible, inasmuch as over three hundred millions of christians believe it. But I ask, is the testimony of men the motive whereon it is believed? *No !* For five-sixths of them believe on the testimony of *God, Himself*, speaking through His Church, which He calls through His Apostle “the pillar and ground of truth,” *not on the testimony of men* ; whilst the small remnant of christians left, cannot claim this source of certitude, because they stand alone, and do not, therefore, derive their certitude from the testimony of God or of men. I have already referred to memory. Finally, nor is analogy of any service in the question at issue—for there does not exist any term of similitude from which we could conclude in this case ; for although the Koran and the Kedas make the same claim, yet their claim is rejected by us, hence the inspiration of the bible cannot derive any aid from this motive of certitude.

Now, there is not one particle of knowledge possessed by man on earth, in the natural order that does not reach him through one or other of these seven channels of certitude above referred to. It is admitted by all philosophers worthy of the name that, invested with the required conditions which are specified in reference to every one of these channels, they render the possessors of such information infallibly certain of the knowledge conveyed through them. I use the word “infallibly” purposely, for every philosopher will bear me testimony in this statement ; and here, reverend sir, I respectfully request your permission to make a slight digression in this connection ; it is for the purpose of animadverting on either the gross ignorance, stupidity or malice, (or perhaps all three combined in many cases), of those who, a few years ago, when the definition of papal infallibility was defined, inveighed against it with an affectation of holy horror, whilst the same persons do not hesitate any day, to enter a court of justice and swear to their own infallibility, that is, to the impossibility of their being mistaken in regard to any statement or fact to



which they swear; and their sworn infallibility on millions of questions, is daily recognized by judges, juries and lawyers in all such cases, but when the Church of God in solemn conclave proclaims, that the prayer of Jesus Christ for Peter to His Heavenly Father was heard: "I have prayed for *Thee*, Peter, that thy faith should not fail," and that Peter and his legitimate successors cannot teach false doctrines by virtue of that prayer; behold! Rome is charged with blasphemy, and that which the most ignorant man claims for himself in a court of justice, and which is conceded to him, is denied to the successor of Peter, to whom the above words were addressed by the Son of God. To resume:

Having exhausted every available source of evidence known to man in seeking to apply it to the question at issue, and without the slightest approach to success, I now ask, is it possible to prove the divine inspiration of the bible, as any portion of the Word of God, (except the words spoken by Christ), by any of the many sources of evidence known to man in the natural order? I answer, No; most emphatically.

Now, it is claimed by the writers of the gospel, that they are recording, in part at least, a supernatural system of doctrine and morals (which is unquestionably the truth), and whilst the writers quote the words of Jesus Christ, we receive, in the natural order, supernatural truths; but here we must stop, for whatever the apostolic writers wrote beside the recorded sayings of Jesus Christ, must not be taken for granted, to be in the supernatural order, unless they themselves aver it; *but they have not done so*; hence the necessity of a supernatural witness to testify to the supernatural character of the writing in question—hence the secret of the failure of all the motives of certitude above referred to, because of their incompetency to testify. A natural witness is *essentially incompetent* to testify to the supernatural. Aristotle's second rule of syllogisms settles this, viz: "*Latius hunc quam promissae conclusio non vult*;" that is, the conclusion can never transcend the premises. The premises being in the natural order, the conclusion cannot be supernatural; but the advocates of the system referred to have cut the ground from under their feet, by allowing no witness but the bible—hence the impossibility, on such conditions, of proving the bible any



portion of divine revelation—hence the impossibility of making an act of faith in the divine authorship of the bible on such a basis—hence the impossibility of “pleasing God” under that flag—hence the imminent danger of the terrible threat of Jesus Christ: “He that believeth not, shall be condemned,”—hence the necessity of leaving Matthew and his fellow-writers, the undisputed authors of their respective works—hence the proofless assertion that the Holy Ghost participated in that work—hence the evidently suicidal character of the system that blindly expels from its precincts a supernatural witness which alone is competent to testify to its supernatural origin—hence its untruthfulness by contradicting flatly the apostle, by assuming for the bible the monopoly of the *whole revelation*, whilst, in fact, it cannot advance one step towards proving *one word of it*, a divine revelation, (the words recorded as spoken by Christ, and the above referred to message, excepted).

Respectfully,

M. O'KEEFE.

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NORFOLK, SEPT. 3d, 1873.

REV. J. D. BLACKWELL, D. D.

“For Hudibras, who thought he'd won  
The field as certain as a gun,  
And having routed the whole troop,  
With victory was cock-a-hoop;  
Thinking he'd done enough to purchase  
Thanksgiving day among the churches,  
Wherein his mettle and brave worth  
Might be explained by holder-forth,  
And register'd by fame eternal,  
In deathless pages of diurnal;  
Found in few moments to his cost,  
He did but count without his host;  
And that a turn-stile is more certain  
Than, in events of war, Dame Fortune.”

DEAR SIR: Before I proceed to give my attention to the contents of your letter of this morning, I feel it due to myself and friends to apologize to my readers, for the use of an expression to be found in my last, commencing with the word “Really,” &c., on the eleventh line, and terminating with the sentence on the

thirteenth. One or two devoted friends have called my attention to the expression, and I hereby recall it as far as I can do so, offering as my apology, the exuberance of Celtic hilarity provoked by the occasion, which unreflectingly clothed the idea, suddenly presented to my imagination, in the above not very refined form. *Humanum est errare*—it is human to err, and as I have never been ashamed to acknowledge my fault, I hesitate not to make the *amende* to my readers, and to my friends, especially, who flatter me with the assurance that such sins against propriety as the above are altogether alien to my nature and education.

Allow me to congratulate you, reverend sir, on your approximation to the stripling in the anecdote of your letter of the 22d. Only eight days, and the result, over three columns! Would that I could congratulate you on your success in maintaining your position! Failure is now a foregone conclusion, *but you mean to die game.*

I do not object to your choice of death, but I am determined that the readers of the *Virginian* shall witness it, and for this purpose it will be necessary to place before the public, once more, *the true issue.*

You invited me to choose a subject to be discussed by us, through the columns of the *Virginian*. I chose, at your invitation, the bible. I classified the subject under discussion thus: You were to prove the new testament to be a divinely inspired volume, in the 1st place. 2d. You were to prove your canon of the scriptures. 3d. You were to justify the right of private judgment as its interpreter. These three points having been satisfactorily proved, you then had the choice of any tenet of the Catholic church, which you might assail and which I must defend.

Now, reverend sir, you undertook, according to your proposition, to prove in your first letter, after this arrangement, the 1st point in debate, viz: the inspiration of the new testament. Five-sixths of that letter were devoted to abuse of the Catholic church, a subject not at all under discussion, whilst, with an eye to business, you slipped in at the fag end of this long letter, what you called your proofs for the inspiration of the new testament. These were numbered by me 1, 2 and 3. The 1st was derived from miracles. In the 2d you contended that the doctrine confirmed the persuasion. The 3d proof I could not, at the time, understand.

In attacking your first proof, viz: miracles, I asked you for the miracles performed by Mark and Luke, and failing to produce them I insisted on the removal of their gospels and of the acts of the apostles, from your canon. You would not hear of it—thereby abandoning your first proof, viz: miracles. I then combatted your 2d proof; that I succeeded in destroying it, your silence as regards it is conclusive. The 3d argument, incomprehensible to me hitherto, you explained in your letter of the 22d inst. This, too, I attacked successfully, as your abandonment of it in to-day's letter abundantly proves. These three proofs having been disposed of and having proved themselves utter failures, I observed that in your despair, you dropped an expression in your letter of the 22d inst. to this effect: "As to my views of inspiration, the public will, of course, understand that I do not propose to offer such proofs on the subject, as I would present to a class of students or to a set of skeptics." Now, reverend sir, they say that a drowning man will grasp at a straw, but I fear that you will let the glorious flag (or rather what's left of it) that defied popery for 300 years, trail in the dust, rather than, by the slightest effort, which your words intimate you to be capable of, bear to the battle-front the precious bunting. What! brave self-constituted standard bearer! will you basely betray the sacred interests which you, of yourself, voluntarily assumed? Did you not in your letter of—declare yourself about to bring forth your proofs? and did you not bring them forth? and when they were demolished did you not assert that you possessed others? What will the Protestant world say to this conduct. Their self-chosen champion to abandon their cause, to run away in the midst of battle and basely betray the cause that he professed to be so dear to him. He declares he has *reserves*—he styles himself a christian gentleman—and therefore to be believed; but he is, too, an officer in the christian army—the army of the bible—and in the heat of battle, with *reserves* at his disposal, (so he says, and being a christian gentleman we must take his word for it) he shamefully abandons the battle-field to the foe. Can any treachery equal this? Bazaine, at Metz, declared that until provisions had nearly given out, he did not surrender the city. Behold a worse than Bazaine here! He has, he asserts, the necessary munitions of war sufficient to pluck victory from the grasp of the enemy,



and yet he is about to surrender! Friends of the cause! behold your brave champion!

There is no alternative left, reverend sir, but to stigmatize such conduct as either the basest treachery or —, I will not say what at present. I offer you another chance of redeeming yourself. You will have necessarily to choose either horn of the dilemma. This is a sad plight. Like your prototype the cuttlefish, you *black-well* the waters in your ignominious retreat, but whilst you may be successful in blinding a few, the dodge will not succeed.

When the impartial reader of this discussion opens the *Virginian* of to-day, to read, as he naturally expects, a powerful and exhaustive vindication of the inspiration of the bible (the *reserves* being at hand!) and a thorough refutation of the argument I adduced to show the impossibility of proving inspiration from any of the sources of certitude known to man (seeing that the assumption that the apostles declared themselves inspired to write is wholly gratuitous) with what, may I ask, is he entertained? Instead of bringing up these reserves or seeking to break the force of my arguments drawn from the motives of certitude, you tell the public that Sir William Hamilton calls the source of certitude, which I translated from the Latin (having studied my philosophy in that language), conscience, (the Latin term is *conscientia*, self-consciousness, which may be a more appropriate term—but how can that affect the argument? the motive of certitude is unmistakable under *either* appellation. Again, you find fault with my classification of the moral motives of certitude. Now, reverend sir, the author whom I studied and whom I follow as philosopher and theologian was as much above any Methodist theologian or philosopher that ever lived since the mushroom origin of the sect, that the best of them is not worthy to tie the latchet of his shoe. But what has all this to do with the merits of my argument? You left it untouched, and there it remains, a lasting barrier against the possibility of proving inspiration on your principles.

Never was there a better illustration of the Nero-fiddling-whilst-Rome-was-burning policy, than you afford to-day. You fill over three columns with all kind of irrelevant matter, whilst not one proof exists on paper to-day in favor of inspiration, but



three columns of cuttle-fish tactics are exhausted to cover one of the most ignominious and damaging retreats ever witnessed.

For shame! how can any christian gentleman degrade himself by such unworthy makeshifts? Dare to be honest! We are all anxiously awaiting the proofs of inspiration. It is too late to dodge now—had you not undertaken to do so, you might have backed out under some clever pretence, or the manly admission that you were deceived in supposing that you possessed proofs, whereas you know *now* you have *none*. Unless this be done, the effect is damaging to yourself and cause, for the cause that would require such a course, *cannot be the cause of truth*.

By the bye, I beg leave to return my acknowledgments reverend sir, for your kind proffer of a treatise on philosophy, and that I may not be outdone in generosity, may I beg your acceptance of a grammar of the English language—but I fear it is “*most too late*,” to use your own grammatical (?) phrase.

I now proceed to pay my respects to what you call *your* canon; but before so doing, I will beg leave to recall for the benefit of my readers an incident of my youth, which perhaps, more than any other cause, induced me to cast my lot in this Western hemisphere. I recount this anecdote for the purpose of affording to my readers a just appreciation of the question now about to be discussed.

One morning in harvest time, the Protestant clergyman residing in my father's parish called at our house, accompanied by a bailiff; he summoned my father to visit his (my father's) lands, where his crops of wheat, oats, barley, hay, &c., were all stacked. My father obeying the summons, with this stripling forming his rear guard, had the pleasure to hear instructions given by the reverend gentleman to his attendant to bring his vehicles next day, and carry off every tenth stack of wheat, oats, barley, hay, &c., to be found on my father's lands, and in the spirit of christian self-denial, he, in every instance, chose the largest. My readers will ask, why this? I asked my heart-sick father the same question and receive for an answer: My boy, the laws of the land authorize the Protestant preacher to take a tithe or tenth part of the annual produce of our lands, and although there is no equivalent offered or received (for I should as soon call for the spiritual services of the hangman as for his, under any cir-

cumstances), yet the laws of England, authorize him to appropriate my hard earnings, and his conscience is nothing loath.

Had this reverend gentleman, whilst superintending the transfer of my father's toil to his farm-yard and granary in the rear of his stately mansion, next day, in the exercise of his legalized act of robbery and comparing the quality of the grain, &c., now in his wagons with that yet in my father's possession, said to my father; *Our grain is perfectly alike in quality*; in what terms would you, reverend sir, characterize such a remark? The application I shall now make. You assure me that our bibles are identical as to quality, but that as to quantity, I possess somewhat more, and you then proceed to justify your rejection of what you deem useless, or even noxious, and follow up this rejection by the inevitable onslaught on Popery, asserting what you may believe to be true, but what *I know to be false*; for example, pronouncing the Council of Laodicea to be a General Council, and *repeating the assertion*, and then seeking to place in antagonism in their teachings, Pope Gregory the Great, and Pius IX. the former of whom, gave christianity to England, whilst the latter is, with similar success, restoring her—once merry and happy England—rich in faith and works—to that faith which the church of Rome, under the great Gregory, gave her.

But as neither the Catholic church nor her doctrines are on trial in this stage of the discussion, I must not say more on this subject. One word only as regards St. Gregory the Great—in his commentary on the 20th chapter of Job. I have taken the pains to ascertain and find that he is referring to the Books of the Maccabees as not *being in the Jewish Canon*. What becomes now of infallibility *versus* infallibility?

You have more than once, reverend sir, with an affectation of simplicity and self-complacency, truly refreshing, told your readers that our bibles, at least the new testaments, were similar. Now before I discuss the secret of this amicable agreement on the bible, I find it necessary to remind you that there is a little hitch here which clogs the whole machinery and leaves it perfectly worthless. I will explain. The canon of the scriptures means the catalogue or list of the inspired writings, but as you have not yet presented a single proof that *one word of the new*

*testament* (the exceptions referred to admitted) is the joint production of the Holy Ghost and the respective writers thereof, I ask, does it not strike you as supremely ridiculous to think of piling up your ore before you know positively that there is a grain of gold in your pile? Is it not worth while to secure your hare before you set about cooking him?

Yet, notwithstanding the apparent anomaly of the situation, and because the two branches of the question are so singularly interlaced, I will consent to discuss the question, or rather this phrase of it, viz.: the canon, at once.

For this purpose, I will recall once more the motto on the poor riddled flag, to remind you of your rule of faith. "The bible and bible only, *independently of church or pope*, contains the whole word of God." I will now present a few undeniable facts from history for the elucidation of my investigation. As you are the acknowledged champion of the above motto, you will not deny that the Protestant churches of this country get the bible as you have it to-day, from the established church of England. That church seceded from the Catholic church in the 16th century, in the days of that paragon of purity and self-denial, Henry the VIII. of *blessed* memory (the Redeemer in accordance with a promise made to His church that He would be always with her to the end of the world), in reward of king Hal's holiness of life, having chosen him as his worthiest agent to be found, to deliver the church of her impurities; which Hal proceeded to do with a vim and energy to be equalled only by the industry he displayed in getting rid of his wives, which holy mission descended to his well-begotten and immaculate daughter—the mantle of Elias falling gracefully and *naturally* on Eliseus—for which they are now enjoying their reward! In her secession, she carried with her the bible, which she received together with the gospel, from Rome; St. Augustine having been sent as his representative by Pope St. Gregory, (the same Gregory whose bible was *not different* in any respect from that of Pius the IX. of to-day), to convert to the faith the pagan Britons, whose noble appearance had attracted his attention, as, passing one day through the streets of Rome, he saw some British youths for sale in the market; he asked of what nation they were? and being



told that they were Angles, replied: "*Non Angli sed Angeli forent si essent Christiani*—they would not be Angles, but Angels, were they Christians—and as soon as he could he sent out the above named prelate (Augustine) and his companions to evangelize the pagan Britons; which mission Augustine accomplished, bringing with him the joyful tidings of salvation, which, with the Roman bible, he, under God, conferred on his British converts. How does this public and notorious fact of history accord, with that plank in your platform "independently of Pope or church." Why never was a more absurd assertion ever before hazarded than this; for the conversion of England and the possession of her bible (and yours therefore) are *solely and exclusively* the result of the immediate and direct action of a Pope (Gregory) and of a *church* (the Roman). How does that shot tell on the last shred left of the bunting? *This is a question of fact*, and I challenge fearlessly its denial. It is, then, unquestionable that the Church of England to-day and the Protestants of America owe whatever christianity and whatever apostolic records they possess to the charity and zeal of Pope St. Gregory and to the church of Rome. But I will anticipate an objection, viz.: that the bible *might* have been obtained from other churches at one time or other. I answer, I am now only dealing with a fact, *which I have established*, and I assert that if ever there were a people indebted to an individual or institution for a valuable favor or gift, it is the English people, who should hold in veneration, *ever*, the names of Gregory and Augustine, who laid the foundation of christianity in their island, and placed in their hands that volume (call it what you will) which they appear to prize so highly. Nor should the above names be less dear to American christians, who are equally under obligations to the same as the English are. But, alas! where is the testimony of gratitude exhibited by either? George Washington won by his sword the liberties of the American States—his memory is held sacred in the hearts of a free people. Gregory and Augustine, whose zeal urged them to bestow on a race of pagans the true liberty of the gospel, are ignored; and what is worse, by far, their memories even insulted in the presence of their spouse, the church of Christ (the Roman church), and by none more than you, reverend sir, whose talents and eloquence are



never better displayed than when your tongue and pen are occupied in villifying and "bearing false witness against her who has begotten you in Jesus Christ," and to whom, as I have shown to-day, you owe whatsoever of christianity you possess. St. Cyprian says, "He cannot have God for his Father who has not the church for his Mother," and your mother in the flesh has no stronger claim upon your obedience and filial love than the spiritual mother, whom you cannot find terms sufficiently harsh to abuse. She, however, like her Divine Spouse pendant from the Cross, ceases not to pray for her ungrateful children: "Father forgive them; they know not what they do." If in the future, you refuse, in your pride, to recognize your spiritual mother, let me conjure you, reverend sir, to cease your abuse of her. She has had millions of ungrateful children for the past eighteen centuries, who devoted themselves to the same occupation—they have passed away to receive from her Spouse, Jesus Christ, their reward. But I have been unconsciously carried away by my sympathy for my beloved mother church—how little do thy enemies know thy beauties, my mother! "But if ever *I* forget thee, O Jerusalem, let my right hand be forgotten! Let my tongue cleave to my jaws if I do not remember thee." But to resume. The bible, as now used by the Protestants of this land, was, therefore, in fact, the property of the Roman church, which her missionaries brought with them from Rome to Britain, to confirm their teachings by its testimonies, and which was *legally* appropriated, with all the property of the church, in the beginning of her apostacy, by the monster on the throne and his sacrilegious robber minions, so that they and their descendants could, with equal truth and equally charming *naïveté* say to the Catholics of to-day, as you have already said, reverend sir, "Behold! how much alike our bibles are!" as the clerical robber, in the anecdote above, could have said to my father: "How much *our* grain and hay resemble."

But you will say: "Whilst we have to admit that Rome gave us the present Canon, yet might we not have obtained it from any of the other churches at that time?" I answer that that would be impossible, unless from such churches as had already adopted the Roman Canon; and to prove I am correct in my

reply, I shall concisely give the history of the Roman Canon from the time of its definition by the Council of Trent to its birth, and declare myself prepared with the necessary documents to maintain my statements.

The council of Trent declared as canonical or inspired, the present Roman bible. That decree is perfectly identical with the canon of Pope Eugenius IV., A.D. 1439. The canon of Eugenius IV., which was taken from that of Pope Gelasius, in his decree, A.D. 494, was the same canon precisely as that of Pope Innocent I., in his epistle to Exuperius, and also that of St. Augustine, A.D. 490 (Letter 2d, *De Doctrina Christiana*), and of the Third Plenary Council of Carthage, celebrated A.D. 397, and of the council of Hippo, A.D. 393. It is evident that the canon of the church of Rome in the fourth century was identical with that of the council of Trent in the sixteenth; and it is, besides, evident that the church of Africa had the same canon that we have to-day, and that she received it, with her faith, from Rome, in the beginning of the second or at the close of the first century. This is testified to by Pope Innocent I., epistle 25th, to Bishop Decentius, by Tertullian, and by St. Augustine, who repeatedly testifies to the fact. From all this, it is conclusive that the present canon was that of the Roman church at the close of the first century; and this is put beyond peradventure by the first epistle of Pope St. Clement, the third successor of St. Peter, and whose name St. Paul says, is written in the Book of Life, who, writing to the Corinthians, makes mention of, and quotes from, almost all the writers of the old and new testaments, including Wisdom, Judith, Ecclesiasticus and the Maccabees. Pope St. Clement makes no mention of the Gospel of St. John, nor of Revelations—hence the learned conclude that the epistle of Clement was written *before* the destruction of Jerusalem and the Temple, and the fact is testified to that St. John had not written the Revelations until *after* the fall of Jerusalem. The conclusion is therefore inevitable, that the self-same canon, *book for book*, which the Catholic church uses to-day, is precisely that which her Pope St. Clement, the friend and companion of the apostles, testifies to, excepting Revelations (because it was not yet written), and which only in the lapse of

time had been received by the different churches, until all the churches of the world received it and now acknowledge it—but *which no particular church had received whole and entire until she dropped into line, adopting the Roman canon.*

I have, reverend sir, with that shot I fired at that remnant of the inscription, “Independent of church or pope,” carried it away, proving its utter falsehood *by the fact that you get your bible from church and pope*, and moreover, that it was *an impossibility* that you could get it otherwise; for every particular church that ever existed adopted the canon of the Roman Church, from the days of Pope St. Clement.

But I read in your King James’ edition, that this bible has been translated out of the “*original tongues*,” and diligently revised and corrected. High sounding phrases and calculated to give assurance to the simple and unwary! Surely we are not, then, under obligations to the Roman Catholic church! I admit that much diligence has been evinced by Protestant biblical scholars in seeking to obtain for themselves, and communicate to others, knowledge of the bible in a philological point of view; but could “the straining at a gnat and swallowing a camel” process be better illustrated than in their efforts? Instead of seeking to elevate the *human character* of the work which they fear to venture on, and which, whenever tried, they have abandoned in despair, they are content to exhaust their energies, groping like moles in the dark recesses of, to say the least, equivocal abysses, without the faintest hope of being ever able to consummate their work, for the simple reason that they have improvidently cast from them *the key that can alone unlock the treasures of God’s riches and prove them to be the gift of the Holy Ghost to man*, viz.: that church, the pillar and ground of truth which *Jesus Christ commands us to hear*.

But what is meant by the original tongues? Where are the original scriptures? St. Jerome, the greatest biblical giant that ever lived, and who lived in the infancy of the church, could not say in what language St. Matthew wrote his Gospel, nor whether St. Paul wrote to the Hebrews in Greek or Hebrew. So much for any hope from the original documents! The oldest Hebrew manuscript now in existence dates back only to the eleventh century, and during the immense period intervening, must have



gone through 1,000 transcriptions, subject to all the changes inseparable from the ignorance, prejudices, carelessness and dishonesty of that multitude of copyists. Surely such a resource as this whereon to build one's hope of securing the word of God (that is, when we have proved it so) is pitiable and absurd.

And now as to the Greek originals; *there is not one of them in existence.* The oldest of the copies which have survived the ravages of time, is in the Vatican Library in Rome. It is wanting in portions of Genesis and the Psalms, and the new testament thereof lacks several of St. Paul's Epistles. The next in antiquity begins with the sixth verse of the twenty-fifth chapter of St. Matthew, (giving only three full chapters thereof), and lacks some of St. John's Gospel. The third, called the "Codex Rescriptus Ephraimi," is deficient in many parts of the new testament. The fourth, called Codex Cantabrigiencis, wants also several parts of the new testament. The fifth and sixth contain only the Epistles of St. Paul. The seventh, eighth and ninth are also wanting in integrity. The eighth contains only the four gospels.

These are the sources whence you seek to emancipate yourself from the thralldom of Rome! this the result of the boast of independence of church or Pope! Now these are not only individually defective as to parts, but they are in many places in marked opposition to each other. Six out of the nine manuscripts belong to the Catholic church; *besides it is impossible to get a copy of the new testament out of them all.* What now becomes of the bible and bible only? Now, reverend sir, I have stated only facts in all this. And from the time you have professed to derive your bible from the "original tongues," how have you swum without corks? Not to refer to any contradictions referred to in my last letter, hear what a sound and staunch supporter of Protestantism in our day says of the same production revised, &c., from the *original tongues!* Mr. D'Israeli, in his "Curiosities of Literature," says of English bibles, that no book ever yet swarmed with such "innumerable errors." Again he says: "One bible swarmed with six thousand faults." "In other bibles we may find errors so abundant as to reduce the text to nonsense or blasphemy, and make the scriptures con-

temptible." Hear also what the bishops and clergy of England said of their own King James' Bible. "Our translation takes from the text and adds to the text; it obscures and changes the meaning of the Holy Ghost; it is a translation that is *absurd and senseless*, perverting the meaning of the Holy Ghost." I hope you were never before aware of all this. How much better had it been, had you devoted the time, labor and talents that God has placed at your disposal, to an investigation of the foundation of *your own faith*, rather than employ the same in the abuse of that mother who has begotten you in Jesus Christ; who has given you all the christianity you possess, and to whom you are indebted (from whatever point of view you regard it) for the apostolic writings—*not the word of God*—for until you come to the bosom of your mother, and recognize her whom St. Paul calls "the pillar and ground of truth," you never can as *a rational being* KNOW that you have the *word of God*. But to resume.

What is now left of the flag? Where now is your independence of church and pope? Could any claim be more worthless than *yours*? But you will say, we rejected the Apocrypha of the Old Testament. *You* rejected what *St. Clement received*! You rejected them on what grounds? Such grounds as you furnished in your last, in reference to the Maccabees? Were I disposed to deviate from the line of argument laid down, viz.: The non-introduction of any irrelevant matter (for the Catholic rule of faith is not on its trial but *your's* is) I would riddle to shreds the frivolous objections offered especially against the Maccabees, and furnish stronger objections than you have done.

The best reason you can furnish for your refusal to admit them, is that given by the Irish Protestant schoolmaster, when asked by the boy why they (Protestants) had only *two sacraments*, answered, *because* the Papists have *seven*. Never was illustration more appropriate than this. Now, reverend sir, before I close this letter, let us review the situation. You opened this controversy by attempting to prove that the bible, as you possess it, was and is, a Divine Revelation—this you proposed to do under a flag bearing the inscription, "the bible and bible only, without note or comment, *independent of church or pope*, contains

the whole revelation from God to man," and with what degree of success? You have not yet proved *one word of it* (the exceptions already named admitted) to be other than the productions of the pen of Matthew, Mark, &c., respectively. You have not furnished *the shadow* of a proof of any interference of the Holy Ghost in the acts of the writers. You undertook to establish a canon! of what? not of inspired writings—for not a word of the writers has been proved inspired. On the contrary, the flag under whose folds you went into battle has now come out with the naked staff and a meaningless shred, on which the curious may be able to decipher the words, "without note or comment," which, if they have any meaning at all, now signify that certain writers, eight in number, wrote after the departure of Jesus Christ from the earth, certain papers which the Roman church, in those very days, collected together, in connection with the volume of the Old Law, and which she has ever since carefully preserved for reasons highly appreciative to herself, and which, together with much other valuable property, her declared enemies have *appropriated without note or comment*, like the Episcopal preacher used to do my father's crops, but which, in their hands, are comparatively useless, inasmuch as they peremptorily have flung away the key to the lock which holds these treasures, viz.: The only unerring witness that is competent to testify to their supernatural origin and that can interpret the will of God contained in them.

In a word, you have had in your possession a catalogue or collection of writings which were compiled together by the Roman Church, which have ever been *as a whole*, in her possession *exclusively*, which have been carried with the Gospel wherever preached by her missionaries—to which she alone possesses a right claim by prescription—to which she attributes a divine origin, which she alone can prove to exist, and which her enemies have no moral right to lay claim to, and which, when in the hands of her enemies, no matter how well-disposed otherwise, is a non-descript being, *neither human nor divine*—a ship without rudder or compass, a law without a judge or interpreter, a teacher that never yet uttered a syllable of instruction, and an oracle whose lips have never yet opened, but who, (if what the worshippers at her shrine say be true) not only when consulted, speaks



ambiguously, but delivers herself of innumerable contradictions ; witness the countless sects that profess to derive their inspiration, mutually contradictory of each other, from her lips, whilst in fact, her lips are *a sealed book* unless to her, who is both her witness and interpreter.

Respectfully, &c.,

M. O'KEEFE.

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SCENE.—On the banks of the Elizabeth, at the “City by the Sea.”—*Dramatis personæ*—Jack and George, amateur fishermen.

JACK.—Say, George, got tired of this ’ere fishin’ for “inspirations,” as the old fellow called them? For my part, I ain’t goin’ to stand this any longer.

GEORGE.—Guess, Jack, if we go on at this rate we’ll never catch a “canon,” that’s what he calls a string of this ’ere fish.

JACK.—Wonder how the old fellow himself succeeded as a fisherman of “inspirations?” Did he ever catch a “canon?”

GEORGE.—Guess he caught a Tartar lately : he came in contact with a Catholic Priest about this ’ere thing, and they say the Priest is “fetching him up” with a round turn.

JACK.—I have noticed that all through life some people are not satisfied with getting along quietly, but are all the time, like the Irishman at Donnybrook Fair, asking some *gentleman* or other to oblige him by treading on the tail of his coat.

GEORGE.—Such gents as these are spoilin’ for a fight, till some one at last gets even with them. But I’m tired. I believe that man *imagined* these ’ere fish. I don’t believe they exist anyhow.

JACK.—You’re mistaken about that, George, the good book says there was an old fisherman named Peter, out of whose boat the Master fished, and that the Lord gave him and his descendants the patent-right to catch the canon, and that that family alone know how to catch, dress, and prepare for the table, this ’ere fish, in short order : for the Lord showed them himself how to fix it, and they have been using this ’ere inspiration, for bait, ever since, and the shoals of all kinds of fish that they catch with this ’ere bait is wonderful. It is a family secret—there’s no one but the Lord and themselves in it.

GEORGE.—Jack, why didn't you tell me this before? I don't believe that man knew what he was talking about. Anyhow, they say that the Priest, who is one of old Peter's household, is now showing him a thing or two about this 'ere fishing for "inspiration." I'm fagged out; let's haul in our lines.

JACK.—"Barkis is willin'": here goes; my bait is just as I threw it out—not a nibble.

GEORGE.—Jack! come here! my hook has got somethin'—guess by the weight I have got a whole "canon." Let's haul in carefully.

JACK.—George, what's that 'ere spar got to do with your "canon?" it's comin' in with the rest.

GEORGE.—Look here! I've got an old rag tagged on to my hook and that spar is tagged on to the rag. Let's get it ashore anyhow. Look here! there's something printed on it. "*Without note or comment.*" Now I've got it—that's all's left of the flag under which the Preacher fought the Priest. My! what a riddling! don't saucy boys get dirty jackets?

JACK.—George! If I had known this 'ere thing long ago, I shouldn't to-day be losing my time and patience, fishing for "inspirations" *with that bait*. If we want to succeed, George, there's only one way to do it. Let's see what the representative of old Peter has got to say about it. "Live and learn" is my motto hereafter. What's to be done with this "relic of old decency?" We have no further use for it. Inspiration under Peter's teaching *or* rationalism hereafter for me.

GEORGE.—Farewell! old relic! Jack and I are going for bait to Peter's man. *Exeunt* George and Jack.



NORFOLK, SEPTEMBER 9, 1872.

REV. J. D. BLACKWELL, D. D.

How dost th', I say, adventure thus  
 T' oppose thy lumber against us?  
 Could thine impertinence find out  
 No work to employ itself about.  
 Where then secure from wooden blow,  
 Thy busy vanity might show?  
 Was no dispute afoot between  
 The Caterwauling brethern?  
 No subtle question raised among  
 Those out-o'-their wits, and those i' the wrong?

—*Hudibras, Canto 2d.*

DEAR SIR: Your letter has just come to hand. I hasten to reply. Its first sentence is couched in the following terms: "As your letters are chiefly replies, not to the articles of mine they immediately follow, but to the preceding ones, &c." In the language of the outraged lawyer: "I deny the allegation and defy the alligator" to the proof. Take for instance my last letter: Is not the greater part of one column devoted to an exposure of the inconsecutiveness of your last? Have I not therein expressed my own disappointment, and that of the public at your utter failure, in that letter, to meet our wishes and comply with the terms of a compact which you advisedly and deliberately made with me in the presence of more than thirty thousand people? And yet you, in the face of these facts, make the above assertion! Sure the cause must be "*in extremis*" that requires such "dodging" as this.

And the public are, to-day, treated to a disquisition on the inspiration of the scriptures, impregnably fortified by the "reserves" that were so long coming up! Ah! reverend sir, you were preparing a surprise for your friends and the public! You have been marshaling the reserves for the final blow, all this time, and now surely they are forthcoming! Alas! we are once more doomed to disappointment. We are treated this morning to a lengthy article on the right of private judgment to interpret and discuss, *ad infinitum*, the writings of Matthew, Mark, Paul, Luke, and their fellow-writers, as you possess the right to interpret Livy, Xenophon or any other writer. You might have



saved yourself all that trouble. Your right was conceded before you began. But when you claim the right to interpret the above writings as a joint result of the spirit of God and the writers, this is something else. It will be first necessary to prove the participation of the Holy Spirit in the works of these writers before you constitute yourself the mirror through which the Divine mind manifests itself. You have undertaken in your usually logical (?) way, to cook your hare before you caught him.

But I ask, in the name of reason and common sense, has your respect for the intelligence of this community been reduced to so low an ebb, are you so utterly regardless of what you owe them as to be induced to believe that you can thus persistently evade the question after this fashion? For my part, as an honest man, rather than be guilty of such tactics, I should honestly throw down my arms, acknowledge manfully my defeat, and be the first to congratulate my opponent on his success.

However, to keep my readers posted constantly on the current phase of this discussion, it is necessary once more to summarize.

On the 28th July, you wrote me to this effect: "You may select the first subject of debate—as soon as you choose the medium through which we will address the public, you shall have my reply." So far honest and straightforward. Next day's *Virginian* brought you the following, consequent on the above invitation:

"As you give me the choice of the first subject to be discussed, I choose the bible. My reason for so doing is this: I have an idea that the war-cry of the bible and bible only, without note or comment, cannot be sustained; hence before I could consent that you quote it as the word of God, (although perfectly willing that you do so as a genuine, truthful narrative of such events as it treats of) you will have to prove your right to do so, as I did, before you attack any doctrine of the Catholic church. You will therefore, proceed to show: 1st. The divine inspiration of the bible, in other words, that it is not a human, but divine production. 2d. You will please establish your canon of the scriptures. 3d. You will vindicate the right to interpret, *what you have already proved to be the word of God*, by private judgment. *These points being satisfactorily demonstrated*, I am prepared unequivocally to admit your right to the scriptures as "the word of God,"

and to sustain any doctrine of the Catholic church, which you may feel disposed to assail."

This programme of points for debate was implicitly accepted by you, as your letter of the——plainly indicates. A letter bearing that date, ostensibly written in proof of the inspiration of the Scriptures from your point of view, but which was filled with vituperation against your *bete noir*—the Catholic church, contained, at its fag-end, an attempt to prove the inspiration from a three-fold point of view. These proofs were successively disposed of in my subsequent letter, and no attempt has since been made to resurrect them. *These were the only proofs ever brought.* A statement made by you in a subsequent letter contained the following: "The public will, of course, understand that I do not propose to offer such proofs on the subject as I would present to a class of students or a set of skeptics."

Must I alas! once more find it necessary to remind you of the terms of your contract with me and the public? Have you yet advanced one step towards the fulfilment of them? Where are the proofs for the inspiration of the Scriptures? I must presume still that you spoke truthfully when you wrote the above sentence. Have you read my last letter on this point? What can be thought of one who deliberately ignores a public compact he makes in presence of thirty thousand people and more? and what savors of the deepest treachery towards his cause—his own word being pledged for the existence of these proofs and their availability, he, in the midst of the conflict, and with a most disastrous defeat staring him in the face, and inevitably too, refuses doggedly to bring forth those reserves that, perhaps, would turn the tide of fortune? Never in the history of polemics was a combatant so impaled! and after all that was written on this subject in my last—enough to galvanize into life the last breath of a sensitive dying man—we are favored to-day—not with the proofs for inspiration—but with an exhausting (not exhaustive) argument on the right to interpret the apostolic writers as each one pleases.

Now, reverend sir, think you that I could be induced to follow you in this irregular proceeding? You know me better now than to make me *particeps criminis* of a procedure so utterly illogical. I admonished you long since that I neither would reply

to any irrelevant matter, nor sanction its introduction in the discussion, and this course I have invariably observed. But you mistake, very much, the character of the public, if you think that this awkward attempt to hoodwink them will avail you anything in the exercise of your cuttle-fish tactics. They understand that the first instalment of your contract consisted in proving that the Holy Ghost was the author, in part, of the apostolic writings, and they understand, too, that the first effort you made to do so proved such a failure that you never tried it again, although they read your declaration that you hold proofs in reserve for a "class of students or a set of skeptics." Imagine us, reverend sir, either one or the other, or both, and, for my part, I will pledge myself to hear with docility and respect the words of wisdom at the feet of our new Gamaliel.

We expect, reverend sir, that as an honest man, you will keep to the terms of your contract, and that as a truthful man, you will keep your word pledged in the presence of the "twin cities," and the numerous other readers of the *Virginian*. Were I in your place, the sun should not set to-morrow before either my candid acknowledgment of defeat, or the proofs for inspiration (if they exist), should be before the eyes of the people. Never in my life have I been more earnest and sincere than in this statement. What a mockery! Does your cause require this course of conduct? If so, then let the cause go, that would demand at your hands a sacrifice of your manhood; if not, then redeem the cause from the imputation that now naturally rests on it, by acknowledging your *inability to advance one step*. Reverend sir, let me appeal to you to forbear this course of proceeding. The farther you go on in this track the more you are losing caste amongst men.

Throw down your arms, acknowledge the futility of your efforts to sustain a system that I predicted never could be maintained. Other heads far more gifted than yours have abandoned the effort in despair, and you will not be disgraced by yielding honorably to the necessities of the case. I speak the simple truth when I say it grieves me to be obliged to write publicly thus to one whose friends speak in high terms of his qualities of head and heart. But I must expose what I feel and know to be anything but fair dealing. There is one feature of your letter of the 3d



instant which I overlooked, but which I deem worthy of advertence, inasmuch as it bears on the inspiration of the scriptures, *the only legitimate question under discussion*, viz.: You find fault with my reasoning or logic when I say, "There was no command to write, and the proof of this is that the majority of them did not write." Now, reverend sir, I repeat the expression and proceed to prove it: The command to write (if such exist, and which must be proved by testimony), was written as a general order or as one confined to some of the apostles in particular. If a general command, then the majority disobeyed it, for they did not write; are you prepared for this conclusion, viz.: that the majority of the apostles disobeyed the command of God? If the command was limited to some of the apostles distinct from the body, that can only be known by testimony, viz.: either by the words of Christ giving the command, or by the declaration of the apostles themselves; and as the burden of proof rests on you, and as you have declared that Christ *directed* the apostles to write, adduce your proofs. Otherwise my proposition remains intact, viz.: There was no command to write, and the proof of this is that the majority did not write.

Meanwhile, whilst awaiting the reinforcements with all the equanimity at my disposal, I shall take a new departure, and accepting for the present the (to me) new Shibboleth, viz.: the bible and bible only, without note or comment, independent of Pope or church, contains all things essential to salvation, or more concisely, according to your great champion, Chillingworth, "the bible is the religion of protestants." I join issue with you, and now deliberately and in full possession of my mental faculties declare that if either proposition (yours or Chillingworth's) be true, a greater imposition than the system whereby christianity was propagated never existed; whilst on the other hand, if the Redeemer adopted for the propagation of christianity a system that absolutely excludes from its precincts all contact with the bible, "the religion of protestants," then the latter system is an imposition practically ignored by Jesus Christ. The latter division of this disjunctive proposition I shall now proceed to demonstrate.

For the purpose of aiding more effectually the investigation I will respectfully invite you to accompany me down the stairs of time, to take a peep into the dim vista of the past. In order to

be well provided for the journey, it is necessary to take with us a good supply of "independence of church and pope" sandwiched by Chillingworth's "Bible, the Religion of Protestants," and a good biblical lantern and matches, to light us down the steps represented by the "dark ages," with a keen and ever vivid sense of appreciation of what "*our* religion, the bible," has done for christianity since Christ *directed* it to be written. *Allons ! Messieurs !* Let me precede, for I happen to be acquainted all the way. I have a talisman, the sign of the cross, which is calculated, even as we pass through the "dark ages," to do us service. Be careful how you tread the first step, for it is not yet completed. Now we have touched the eighteenth step and so on for several others—we are approaching the steps of the dark ages—have the matches and lantern in readiness ! At last, we have descended to the fifteenth from the top safely. We will now rest awhile here, and in the city of Rome (A. D. 313) we witness the triumphal entry of the youthful Emperor Constantine with his victorious army, preceded by the labarum "*In hoc signo vinces.*"

In his imperial edict he grants freedom of worship to the christians. Immediately after his arrival he pays his respects to St. Melchiades, the then Pope, of whom St. Augustine afterwards wrote: An excellent man ! true son of peace ! *true father of the christian people !* Since peace is now restored and christianity now recognized by that mammoth power that rules the destiny of the world, we will look round and seek to collect some information regarding the condition of christianity for the past (nearly) 300 years. For this purpose we will obtain a reliable and intelligent christian guide, whose ancestry in the blood and in the faith gloriously spilt their blood in the amphitheatre, to the cry of "*Christiani ad leones.*" "Christians to the lions." We invite our guide to conduct us to the catacombs where the bones of millions of martyrs and confessors have been accumulating for nearly three centuries. We enter the amphitheatre whereof the soil for inches deep is ensanguined by their blood. Our guide, in the exuberance of his joy, tells us that an edict of the Emperor transforms the pagan temples into christian churches, so that no longer hunted into the deep recesses of caverns, the light of God's sun is about to shed its first beams upon altars erected to the glory of the Maker of all things, in the new sanctuaries. Natu-

rally you extol in eloquent tones the superhuman faith attested to by the piles of martyr bones, you sympathize with the thousands of maimed and scarred confessors of the christian faith whom you meet everywhere and who carry on their persons the marks of their sufferings for the christian name. You hear from the lips of thousands, of the agonies endured by their own parents, brothers, sisters, friends, in the last persecution, and they point out with a natural sadness, but, nevertheless, with an eye lustrous with supernatural triumph, to the bones of those dear ones who joyfully poured out blood and life for that persecuted religion, almost without cessation, since the days of the martyrdom of Peter and Paul. They will also point with pride and reverence to where the glorious apostles rest, where the martyred successors of Peter, in the chair of Rome, "sleep their last sleep," and countless other objects of interest which fill the christian heart with a heavenly joy and pride, and gratitude to God, who gave the grace of perseverance to eleven millions of witnesses to his name and doctrines.

You will, also, whilst offering your felicitations to the survivors of the tragedy of nearly 300 years duration, instructed as you have been, naturally descant on the power and blessings of the gospel illustrated in the sufferings of its children, all over the empire, for so many generations, and being naturally anxious to secure a copy of that new testament which furnished, through its pages, to the martyr and confessor, so much instruction, strength, hope and consolation, you ask where you could purchase a bible as a relic of these glorious days. Probably you could secure one whose pages or cover is spattered with the blood of one or other of these glorious martyrs; what a treasure. What a cherished memento of this glorious epoch! But in reply to your request, what do you hear? *We have never seen or heard anything whereof you ask. We have never seen a bible.* What? Was it not the bible that gave force and character to the grand struggles and imparted victory to christianity at length? They repeat their answer. *We know not what you refer to; it never had existence for us.* You remonstrate against such an assertion as this, and tell your informant in the words of the immortal Chillingworth, "the bible is the religion of protestants." They assure you that that may be so, but that neither they nor the



eleven millions of their martyred co-believers ever saw one ; *that such a book neither had nor has existence*, and that the only way in which they received that faith which sustained them in overcoming all the ingenuity of diabolical malice, was through the voice of their pastors, who invariably instructed them *by word of mouth*, as they were themselves instructed ; that, now and then, in some places, certain letters, or points thereof, purporting to to have been written by some of the apostles or their companions, and containing some excellent christian counsel, would be read to them by their pastors, but that so many spurious writings were in circulation, no one could feel assured of their genuineness or authenticity ; *that the rule of teaching was oral*, that they derived their faith (that faith that was always dearer to them than their lives) from the living voice of their pastors *exclusively*. You look with amazement on your informants, you are shocked at the glaring contradiction between your life-long views and their statements, you cannot reconcile them. What ! millions to have given their lives for the faith of Christ (and this for nearly ten generations) who *never saw a bible* ! You question others, and what you have already heard is only confirmed the more.

You again remonstrate that "*the bible is the religion of protestants*;" they politely assure you that they do not at all seek to contradict your statement ; but they assure you also, that their ancestors, for 300 years nearly, were christians of the first water, and prodigally poured out blood and life for their faith without any aid from any such source. They declare that their pastors had always taught them that Jesus Christ, their Redeemer, sent His apostles, after having instructed them Himself in all things, to teach, by word of mouth, others, whom they chose for that same office of teaching, who, with them, would transmit *all these truths, by word of mouth*, to their successors, and that these parallel lines of teachers and taught have been transmitted perpetually for ten generations with the promise of Jesus Christ, that *this arrangement of His*, will, under His superintendence continue practically to do its work to the end of the world ; that there has existed no other than this for 300 years, and that what you tell them of the bible being the religion of protestants may be very well, *but that they never heard of one or the other*, and that your notions on such matters are all "Greek" to them ; that for their

part, they know of no teacher but the teacher created by Jesus Christ, His church, whose visible head is to-day Melchiades, the thirty-second successor of St. Peter, who has just barely escaped martyrdom through the victory of Constantine, and who can to-day be found in the Vatican, having been installed there by the Empress Fausta, who cheerfully gave up her palace to the high priest of the Roman Empire and of the christian world. Facts are stubborn things, and there is now no remedy and no escape from the conviction that the golden era of christianity, during which eleven millions of christians were baptized a second time in their blood, was utterly devoid of a single copy of the bible! What a loss! what benighted ignorance! what an oversight in the Redeemer! surely these glorious martyrs and confessors deserved to have, at least, a nice little pocket edition to carry about with them, and yet our Lord deprived them of this comfort. He left them in utter ignorance of the existence of "the bible, the religion of protestants," while they were, for 300 years, pouring out their life-blood for His name and the truth of His teachings. It is incomprehensible how the Redeemer could have done so (on biblical principles), yet the fact is undeniable, that He entrusted the teaching of mankind to a number of men who, *without a bible*, transmitted His doctrine to scores of millions, who proved the excellency of their faith by the sacrifice of their lives ("by their fruits you shall know them.") This is a lesson, reverend sir, that we will take home with us. It will excite in our minds a grave suspicion that "the ways of God are not your ways" in this very important matter, at least.

But there is another question of importance that we will have to see after, whilst here. The last letter I wrote you, took away all legitimate right and title to the new testament. It is unequivocally the property of the Church of Rome, where we now are, and as we desire to be independent of church or pope, we must, whilst in the Empire, collect together all the available material that can be found in this year (313) so that when we return home, we may, as biblical students, separate out of the number, what is spurious from what is genuine, what is inspired from what is not so. In this way we will secure to ourselves a true copy of God's word for future generations, and thus instead of sponging on church and pope as we have been doing for 300

years, we will have *our own bible* from the hands of those christians scattered over the broad extent of the Roman Empire, through which we must travel to collect all the material available to us. (A. D. 313.)

As this tour of ours is of course one of imagination only, it is only necessary to state that ecclesiastical writers of the four first centuries mention seventy-one Gospels, Acts, Epistles, and Revelations which have perished. During our sojourn, however, in the Roman Empire we have, at great cost and with much fatigue and journeying secured for ourselves the following, which are to-day extant, and from which we can select our canon independently of church or pope.

There are nine Gospels now in existence, viz.:

Two of Matthew.

One of St. James, the Less, Bishop of Jerusalem.

Two of the Infancy of Jesus Christ, attributed to St. Thomas.

One of St. John.

One of St. Mark.

One of St. Luke.

One of Nicodemus.

There are in existence to-day three works, entitled Acts of the Apostles:

One by St. Luke.

Two by Paul and Thecla.

Of Epistles there are the following now extant:

Fifteen of St. Paul, the Epistle to the Laodiceans thrown out by the Catholic church, for reasons satisfactory to her, and whom protestantism has servilely followed in this particular, without knowing why, although the apostle expressly mentions the same epistle in his Epistle to the Colossians, and commands it to be read by them. This epistle is in existence to-day, and there is high protestant authority for its genuineness, yet it is excluded from the canon. Can this be explained?

Two Epistles of Peter.

Three " of John.

One " of Jude.

Two " of Clement to the Corinthians.

(This is the Clement whose name, St. Paul says, is written in the Book of Life. Why his two epistles should be rejected,



whilst the gospels of Mark and Luke should be received, ought to be carefully ascertained.)

One Epistle of St. Barnabas, an apostle, whose epistle is not in the canon, whilst the writings of Mark and Luke, no apostles, are to be found there. This, too, deserves attention.

Six Epistles of Ignatius to the Ephesians, Magnesians, Trallians, Romans, Philadelphians and Smyrnaens.

One Epistle of Polycarp.

One " of Polycarp to the Phillippians.

One Book of Hermas called the Visions.

Two Books of Hermas called the Commands.

Three " " " Similitudes.

Finally, the Revelations of St. John.

Behold the existing material wherewith to provide a canon! all these are now at hand to furnish the "*Lex scripta*" of biblical christians "independently of church or pope." No borrowed material after this, especially from an institution that apostatized from *the truth* centuries ago!

Let us take a glance at the nine gospels left us. As Mark and Luke were not apostles, I should prefer giving precedence to the Gospel of James, who wrote the Proto-evangelion (which is within a few inches of the hand that pens these lines), it was regarded as genuine, and was publicly read as canonical in the Eastern churches. In your investigation, you will consider that James was the kinsman of our Lord, hence his gospel ought surely take precedence of those of Mark and Luke. Again the gospel of Nicodemus, let me say a word or two in his behalf. He was a good man, beloved by our Lord, and the gospel was believed to have been written by him. After you have convinced yourself of its genuineness, give it a place in your canon. Don't overlook the Gospels of the Infancy, attributed to St. Thomas. Why it looks, after all, as if *all* the apostles had written, and perhaps, too, by the command of Jesus Christ, to be found in that immense list; perhaps the order could be found in the rejected Epistle of Paul to the Laodiceans, which he commanded the Colossians to read, (4 c. 16v). Being thus provided with the material necessary to make "a new departure," independently of church or pope, it remains for us to retrace our steps, and returning by the same route, we will halt by the way, and resting our-

selves for a while, lay down our material for a new bible, stop on the fifteenth step of the stairs and prospect awhile.

It is a week or two before the discovery of the art of printing. Surely we can now, without difficulty, furnish ourselves with the Word of God, and boldly proclaim our faith in the bible as the religion of protestants; but, alas! there is reason to fear a difficulty here, too. In England we will be accommodated, if it be possible. You ask for a book-store; they tell you they know of no such establishment. You say you want to furnish yourself with a bible; they tell you that a bible would cost a king's ransom. How is that? They inform you that those who transcribed the bible did so on parchment; that the early manuscripts of the scriptures were all written in uncial or capital letters, each separated from the other, and somewhat similar to what we see now on a sign-board; that in order, therefore, to form a just estimate of the value of a bible, the parchment, the quality thereof, and the skill of the writer must be considered; that you will have, in a word, to purchase the fruits of nearly a lifetime of an amanuensis whose services are, on account of his skill and learning, perhaps placed at a higher rate than those of any other man, and hence you must calculate the enormous cost. Your funds will not authorize such a luxury as this, and you, good bible man, must do without your greatest treasure. This is enough to enrage a saint. *Where* can you get a bible, if only to get a look at one? Go to yonder monastery and perhaps they will accommodate you with a look at the curiosity. But will they sell me one? Yes, perhaps, if you can afford to purchase it. There are monks in every monastery whose lives are constantly occupied in transcribing the Word of God. You ask the superior, are not the people supplied with the Word of God? He replies, yes, through the teachings of their legitimate pastors, precisely as Jesus Christ taught, as he sent the apostles to teach, as the martyr-christians were taught, in accordance with the arrangement established by the Redeemer Himself. "Faith," as the apostle says, "comes by hearing," and no change whatsoever has taken place in this plan of Jesus Christ for nearly fifteen centuries. But has it not entered into the plans of Jesus Christ that every christian could have his own bible? *It is physically impossible that it could be so,* for not all the transcribers on earth could furnish a bible to one

christian in every half million ; but then there is another impossibility, viz.: that not one in a half million could afford to buy one. Some powerful and wealthy nobleman may have the means to permit himself to indulge in such a luxury, but only such, and how few are these ? You are paralyzed by this shock. What ? has God betrayed the interests of christianity so that scarcely one man in 500,000 could possess His Word in this fifteenth century ? It was bad enough when we tarried in Rome in the days of Constantine, when there was not in existence on this earth a bible, for there was no opportunity to collect the fragments of the written Word, although it must be confessed that the best christians that ever lived did without its aid, but now, at the interval of 1200 years, that it is practically impossible for one man in a half million to have the Word of God, "is a hard saying, and who can hear it ?" Nearly 1500 years from the dawn of christianity, and not one man in 500,000 to have it in his power to supply himself with a copy of God's Word ! What has God been thinking of ? Hold ! my erring friends ; don't blaspheme ! *God's ways are certainly not your ways.* Ask these good people has God abandoned his interest in christianity ? Have all christians ceased to exist ? No, is the reply ; the world is full of them to-day (15th century). The same answer was given by Tertullian in his *Apologia* ; notwithstanding the terrible persecutions, the court, the camp, every rank of life has its quota of christians full of faith, and all this without having had the luxury of a bible. The great Columbus, whose genius gave, in this very age, a continent to the world, was as good a christian as you or I, and probably he never read a word from a bible.

There is here an antagonism of the most decided and formidable character between God's arrangements for the propagation of christianity and your theory. Jesus Christ converted the pagan world to christianity, and preserved it so converted for fifteen centuries by a plan adopted by Himself, and which is in direct opposition to your speculations. Had He adopted your plan He would have inspired some man created a century before His coming on earth in the flesh, with the idea of printing, so that when He did come, His Word, which He would have written Himself, or ordered to have written (neither of which he did), would be forthwith transmitted to mankind, or he would have



deferred his coming to the sixteenth century of our era, so that the art of printing might become the great lever for christianizing mankind.

*Now, He has done neither of these.* He has made his own arrangements, which differ "*toto cælo*" from yours, and unless you can show that since the discovery of the art of printing, He has altered the course that he adopted and maintained for the christianizing of the world, it is inevitably conclusive that your theory, to-day, is as much opposed to the workings of the Redeemer's plans from the beginning, as pole is opposed to pole. Hence it is necessarily concluded that, although "the bible be the religion of protestants," from the above array of terrible facts, covering a period of eighteen and a half centuries, *it is not the religion of Jesus Christ, for He has utterly ignored it from the beginning.* Moreover, point me out the nation that has ever been evangelized on the bible theory, although untold millions have been expended in developing the fruitless project. "By their fruits you shall know them." Can any theory, therefore, be more fallacious than this? One that is in direct opposition to the Divine arrangements for the propagation of the gospel, in the beginning, development and permanence of the tradition of the gospel of Jesus Christ to the world.

Having returned from our tour, let me ask, reverend sir, what course you propose? A new departure is absolutely necessary; either the one organized by Jesus Christ Himself, and which, in virtue of His promises, He has guided and superintended from the day He sent His apostles with the commission to teach all nations, or the cutting out of a new track; the old one, viz., the present bible, being the exclusive property of the Catholic Church (as I proved in my last), and which, as honorable men, you ought not retain without her sanction. Besides, you know, it remains in your hands a mere human production, every attempt to prove it divinely inspired having failed thus far. You brought with you from the visit we made, in addition to the astounding facts so contradictory and destructive of our cherished hobby that God gave the bible, cut and dry, to man, to evangelize the world, you brought, I say, with you, the material from which you are at liberty to frame a *bible of your own*. Be independent of Rome *in fact*; persevere in your new-fangled theory of evangelizing the

world, *in opposition to the settled and permanent plan of Jesus Christ for now nearly eighteen and a half centuries.* Commence, then, at once, start for yourselves, independent of church, pope, or God Himself. His mode of doing things did not suit you. When the glorious reformation took root on the earth, the Redeemer should have availed Himself of its power, combined with the great lever of printing, and indicated His desire to keep pace with the march of progress. How terrible are such ideas as these, but yet (pardon them, O Lord! they know not what they do) are they not the immediate effects of the terrible treachery and rebellion against God's plans of eighteen and a half centuries' standing for the salvation of mankind?

Go to work, then, in your independent course! You have with you the material. Select all genuine and authentic works from the spurious, and after you have done all this, be prepared to bring forth these reserved proofs for inspiration, which you say you possess, and after you have proved the inspiration of your new canon, start your new gospel in opposition to the plan adopted by Jesus Christ, which course your ancestors, 300 years ago, *should have pursued*, collating, as I have suggested you to do, all the available writings of the apostolic age, when they threw off their allegiance to the supreme pontiff; or foreseeing, by God's grace, the insuperable obstacles to your success (seeing that you were not able to prove one word of the biblical writings, with which you are familiar, to be inspired), acknowledge the sole teacher of christianity, *created by the Redeemer Himself to evangelize the world*, which mission she has been occupied with for eighteen and a half centuries, and then you will hearken to her voice declaring, as the only supernatural witness available, that the apostolic writings are inspired by the spirit of God. *Thus only can you know the fact.*

I cannot close this letter without adverting to a sentence or two in yours of this morning. You say that "the discussion of the catholic rule was entirely legitimate." I reply that there is no discussion of *any* interpretation legitimate until you prove that you have scripture to interpret. Again you say, "I granted my opponent the right to select the first question, but not the right to direct how." I answer that not only did you grant me the

selection of the subject, but you *formally* accepted my division of it into three parts, and you took up my divisions of the subject successively, and in the order laid down by me, and as I was aware, at first, of the absurdity of cooking my hare before I caught him, I advisedly placed the question of inspiration *first*, to be followed naturally by the quantity of inspired writings, or the canon, and finally the right to interpret by private judgment, the whole body of inspiration. In three letters you took up this division, but your failure to catch your hare, involves the impossibility of cooking him. I cannot, therefore, interpret the above language in any other way than as a reckless and desperate effort to escape the toils in which you are inextricably entangled.

The public and myself, reverend sir, are looking for a masterly article in your next appearance in the *Virginian*, on the inspiration of the scriptures—the only subject legitimately under discussion—without digressions or the introduction of irrelevant matter. Give the poor old church a rest for once, and bestow your attention *exclusively* on your own legitimate business. Should she happen to be wrong, will that make you right? Cuttle-fish tactics will avail you no further. The proofs for inspiration are earnestly and patiently looked for. By their introduction alone can you redeem *your word*, pledged for the proofs, *and* defend *your course* from the impending verdict about being pronounced by a patient public, viz., that your system of religion has not a shred of divine or human testimony to uphold it.

Respectfully,

M. O'KEEFE.

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BROAD RUN, FAUQUIER CO., VA., SEPT. 17th, 1873.

REV. MATTHEW O'KEEFE.

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DEAR SIR: In contrast stands the protestant theory. We hold, too, that the witness which testifies to inspiration must be in a supernatural state; but we can point to that witness and prove it to be in an inspired or supernatural state, and we can show that that witness has the power to convince the church



that God sent it to testify of His truth. All know that the apostles were inspired men. Many others, called prophets, in the first century, were inspired, and spake under the influence of the Holy Ghost, as the four daughters of Philip and Agabus (Acts 21 c. 9-10v). Paul, speaking of the church officers, says, "First apostles, second prophets," &c. The seven deacons were men "full of the Holy Ghost." The seventy sent out by Christ had powers through the Spirit to perform all manner of miracles. Of the church at Jerusalem it is said: "They were all filled with the Holy Ghost and began to speak with other tongues." Of the church at Antioch it is declared the disciples were filled with joy and with the Holy Ghost. The gift of tongues, and of prophecy, and of miracles, and of discerning of spirits were found in all the churches, and abounded especially in Corinth. A prophet is one who speaks as the mouth-piece of God; not he alone who predicts the future, but he who speaks from God His word. Thus with the prophet at the heathen temples; he spake the oracles of his deity. Scripture prophets are those who receive their teaching directly from God, and speak it at God's command. It may be good news, a command, or promise, or threat, or a prediction. Now there were many of these in the new testament church, and Jesus says that the least of them was greater than John the Baptist, while *none* of the old testament prophets *were greater* than John. Luke 7 c. 28v. The learned Michaelis thus renders this passage. The apostles rank first of all the officers of the church. They were inspired. Christ promised them that the Holy Ghost should "lead them into all the truth," that He would bring to their remembrance all things which he had spoken unto them, &c. Peter and Paul both declared that the old testament scriptures were given of the Holy Ghost, divinely inspired, and yet Peter ranked the letters of Paul with those scriptures, saying, "As our beloved brother Paul hath written unto you, as also in all his epistles, &c., which the unlearned and unstable wrest, as also the other scriptures, to their own perdition." Here he tells us that to pervert these letters leads to perdition, and by the use of the phrase "*other scriptures*," declares these letters of Paul to be a part of scripture. Peter could discern spirits and saw that Ananias lied, and that the cripple had faith to be healed. Paul declared that he was not a whit behind the chiefest of the

apostles, and that he received his gospel not from man, but from the Lord, that he received from the Lord the account of the eucharist, which he wrote to the Corinthians. These apostles of our Lord, having the power to kill and to make alive, to whom it was promised that in emergencies they need not premeditate, that the Holy Ghost would give them what they should say; "for it is not you, but the Holy Ghost which speaketh in you." These manifestly inspired men, in that age of inspiration, wrote the new testament. The only exceptions are Luke and Mark; and Luke was Paul's chosen companion, and Mark was the associate of St. Peter. 1 Peter 5 c. 13v. When prophets abounded in the church, and multitudes possessed the power of miracles and very many of the disciples were *filled with the Holy Ghost*, we have no difficulty in understanding what kind of men Peter and Paul would select to be with them in their work, and to write for the edification of all ages. They were men filled with the Holy Ghost, and Paul and Peter, inspired men, were able to know whether the Holy Ghost inspired the writings of their comrades. Then among the "prophets and teachers" in the church at Antioch, to whom the Holy Ghost said, "Separate me Barnabas and Saul," &c. Acts 13 c. 1-2v. Among these was Lucius, of Cyrene, supposed to be the same called Luke, the physician who wrote the gospel and the acts. In the preface to his gospel, Luke says: "Having had perfect understanding of all things from above." Not "ap archas" (from the beginning), but "anohen" (from above). As James uses it, "Every good gift cometh from above," and John 19 c. 11v: "Except it were given thee *from above*, "anohen." Besides, Peter and Paul had the power of imparting the miraculous gifts of the Holy Ghost by the laying on of hands. Paul said he had upon him "the care of all the churches," and uses language which shows that he claimed full power to order and arrange the worship and decide questions of morals; as when in Cor. 7 c. 17v., he says, "And so *ordain I* in all churches." Now can any man believe that these apostles and St. John, with such responsibilities and such full powers and such wisdom, and living after the writings of Luke and Mark were received in the church, would have allowed them to be received as of God, if they had not been given by the Holy Ghost? None but an inveterate caviller. Paul says

(2 Cor. 2 c. 16v), "But we have the mind of Christ," and (1 Thes. 2 c. 13v), "When ye received the Word of God, which ye heard from us, ye received it not as the word of men, but as it is *in the truth*, the *word of God*." Again (1 Thes. 4 c. 8v.), "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his "Holy Spirit," and in 1 Cor. 14 c. 37v. he asserts that the prophet or the spiritual man must "acknowledge that the things that I *write* unto you are the commandments of the Lord." Now we have men, to whom Christ promised a full inspiration, men whom all admit to be inspired, who wrote *almost all*, and who superintended *all* the writing of the new testament scriptures. These men were inspired or in a supernatural state, and therefore prepared to testify to this inspiration, this supernatural fact; they were at hand, and not eighteen hundred years away, as your present church, and therefore competent to testify to a fact that happened to themselves, and finally they had the power to convince the world that God spoke through them.

Respectfully,

J. D. BLACKWELL.

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NORFOLK, SEPT. 24th, 1873.

REV. J. D. BLACKWELL, D. D.

I who was once as great as Cæsar,  
Am now reduced to Nebuchadnezzar;  
And from as famed a conqueror  
As ever took degree in war,  
Or did his exercise in battle,  
By you turned out to grass with cattle.

—HUDIBRAS.

DEAR SIR: Yours has just come to hand. I was beginning to fear that you were about to let the case go by default, and hoard up for students and skeptics the reserved texts that were so long coming: but I rejoice to find it otherwise. I regret, however, to find you in such bad humor. One would naturally surmise that bracing air and other genial surroundings would be calculated to impart anything else than the spirit of bitterness



that pervades the whole communication ; but the fates often play us tricks, notwithstanding our best efforts to the contrary. How applicable, in this case is the old adage : “ Man proposes, but God disposes ! ” But to be serious. The long expected proofs for the inspiration of the scripture have come at last ! There is nothing like perseverance, reverend sir, and the world has to thank me for the formidable (?) document that would ever be, otherwise, buried in the recesses of the brain of students or skeptics, and you have to thank my indefatigable efforts for saving your reputation for truth. All the other (3) proofs offered, long since being found utterly worthless, we are now indulged with the students’ and skeptics’ reserves, to which I now beg leave to pay my respects.

After prefacing somewhat, you attempt to sustain Luke as an inspired writer ; (you remember one former failure in reference to the same writer, viz. : on the ground of miracles), for this purpose you adduce Luke himself as saying : “ having had perfect understanding, &c., *from above.* ” Now, reverend sir, let me present you with your own text (verses 2 and 3) “ even as they delivered them to us, which (who) were eye witnesses and ministers of the Word ; it seems good to me also, having had perfect understanding of all things *from the very first*, to write.” &c. You attempt, *in contradiction of your own text*, to find in the Greek word “ anothen ” what would, if true, suit your purpose admirably, but unfortunately your own text contradicts you, the Lexicon bears out your own text, and St. Luke himself says, *in express words*, that he got his information, *directly*, from those who were eye-witnesses from the beginning, and *not from on high*. What a cause, that would seek to sustain itself by so glaring a contradiction ! Luke was informed by eye-witnesses and not from on high ; he says so himself, and therefore his testimony, that what he writes is of human and not of divine origin, settles the question so far as you are concerned. Again, you say, it is supposed, that Lucius, of Cyrene, was Luke, the Evangelist. Well, if Luke, the Evangelist, declares that he wrote from information derived from eye-witnesses, it matters not who Lucius, of Cyrene, was. Will you be kind enough to find, amongst the writings of Peter and Paul, whom you look to, to sustain the inspiration of Luke and Mark, a correction or rather a contradic-

tion of this assertion of Luke who so emphatically declares that he got his information from a human source? This unfortunate allusion to Mark and Luke only serves to make "confusion worse confounded."

Not only did they *not* perform miracles to prove their inspiration, but one of them declares: "He told the tale as it was told him, by eye-witnesses, without any other aid, *and Luke is a truthful witness.*" This is even a more disastrous attempt than the one to prove his Gospel by his miracles, which were no where. Again, you quote from St. Paul to the Thessalonians (4 c. 8 v.) "When we received the word of God, *which ye heard from us*, ye received it, &c." How can this text avail you? Why introduce it? Does he not say that they received the Word of God from him, *by word of mouth and not by writing?* Need I remind you that the commission given by Our Lord to his Apostles does not imply that they were inspired to write but to preach the Gospel, as is evident from the fact that whilst *all* fulfilled their mission by preaching, *very few left any writings.* Again, you quote, 1 Corinthians (14 c. 37 v.) that the prophet or spiritual man, "Must acknowledge that the things *I write* unto you, are the commandments of the Lord." I ask, could not the Apostle convey to the Corinthians the commandments of God *without being inspired to do so?* Can you prove that Jesus commanded him to write these? He was in possession of these commandments before he wrote, and merely made use of the medium of writing to convey them to the Corinthians. Is inspiration to write, necessary for this? Suppose you wrote, for a child under your charge, the ten commandments, *does it follow that you are inspired in so doing?* Alas! for the cause that cannot furnish better argument than this! Again, you refer to the text "Separate me, Saul and Barnabas," &c., and as the Apostolic writings refer in almost unmeasured terms to the gifts of Barnabas, as an Apostle, you will please say why his Epistle now extant, and which has certainly been regarded as canonical by numbers of the early Christians, is not received by you, whereas you receive the Gospel of Luke who declares himself indebted to human eye witnesses for what he wrote?

Nor is the quotation from St. Peter's Epistle calculated to furnish you with the slightest consolation. As we are engaged in an investigation wherein we must take nothing for granted, it

will be necessary to have recourse to the Greek text in order to obtain the literal and critical translation and meaning of the words. The words of the Greek text on which you rely are "*os kai tas loipas graphas*," literally, "as well as the other writings;" and the Greek text does not indicate that the word "*graphas*" has any emphatic or peculiar meaning, inasmuch as it begins with a small gamma, and is therefore a generic term, signifying any kind of writing.

Your translation of the text is, therefore, an unwarrantable one, similar to that of the Greek word referred to in the text of St. Luke, gotten up to serve a purpose, is borrowed like everything else, from the church's translation, although you profess to take nothing from church or pope.

I appeal to any Greek scholar if my translations of the Greek text be not literal and critically true; but I may now be asked what can be the meaning of the passage; the answer is simple and easy. St. Peter guards those to whom he writes against the abuses of the unlearned and depraved, who pervert all written instructions from himself, Paul, or any other writer, apostolic or otherwise, as for example, the apostles' creed, in which you profess to believe; how many thousand times has this platform of christianity been rent and torn to pieces by the wicked and ignorant! and yet you will not, although it may be one of the writings referred to in the text, admit it as inspired? By the bye, if the apostles were inspired to write, why, may I ask, is not the apostles' creed, their joint production, regarded as of divine inspiration rather than the gospels of Mark and Luke—no apostles?

Remember, reverend sir, that we must plant ourselves on the merits of the text critically considered, without any help from tradition, pope, council, church, or any other source whatever, and I defy the world to extract from that text, *on your platform*, any more than I have taken from it. Behold, once more the success of your long-awaited proofs! look at them now, and estimate their true value. There does not remain the vestige of a single one to prove for your inspiration. And this is the sum total of all your writing and of my indefatigable efforts to bring you to the proof for over two months! I notice an effort in to-day's letter to deny the identity of the catholic church of to-day



with the church in the beginning of christianity ; there is nothing that will not be resorted to, to serve your purpose. But as I intend to introduce the catholic church to-day as the church instituted by Jesus Christ over eighteen hundred years ago, I will offset your blind and silly nonsense with the authority of one, who, although never a friend of the catholic church, yet never permits his prejudices to interfere with facts that are as clear as the noonday sun.

Lord Macauley, in his review of Ranke's History of the Popes, speaks thus of the "Roman Catholic Church," (he gives her this title). "No other institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon." Again. "The proudest royal houses are but of yesterday when compared with the time of the supreme pontiffs." "The papacy remains not in decay, but full of life and vigor." "She was great and respected before the Saxons had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca." "The Republic of Venice came next in antiquity. But the Republic of Venice was *modern* when compared with the papacy," &c. And in the face of all this, and the consent of mankind, we are this morning treated to a specimen of nonsensical babbling that can merit only the contempt of any rational man.

I have demonstrated, through your agency, in this discussion, the utter impossibility of discovering an inch of ground whereon the biblical system might find for itself a basis (this from the acknowledgment of your inability to advance one step towards proving the apostolic writings to be a Divine revelation); I have also clearly shown in my letter of ——— that that which you call your canon is in your hands, only a catalogue of apostolic writings, the result of the labors of the men whose name they bear, and your failure to prove any co-operation on the part of the Holy Ghost being now confessed) is no more your canon than the coat you wear is mine; inasmuch as the particular Roman church, from the very days of the apostles, took charge of these documents as a precious deposit, and has had them in her keeping for eighteen centuries. She has, to be sure,

during that period, freely and generously bestowed them, with her teachings, on the nations which she has converted to the faith of Jesus Christ, and given them, by virtue of her inerrancy, *a character which they could never otherwise possess* (for the result of the present discussion abundantly demonstrates this); but she is unwilling that the nation that has received the blessings of christianity at her hands should, in rejecting her authority, make use of that catalogue which she has taught that nation to be the *Word of God*, and which, without her authority, can never be ascertained or proved; hence the failure to prove them inspired being now admitted, they dwindle down necessarily to the status of merely human records in such hands, and self-respect and delicacy would prompt the immediate rejection of them, such as they are, coming from a source against which you daily declare a fierce and unrelenting war; for my part, were I in your place, I would feel that all her gifts should be returned forthwith; anyhow, in any other hands than hers, they are like Dead Sea fruit, beautiful to look upon, but they turn to ashes on the lips. Having in my last demonstrated that an antagonism of the most direct character exists between the scheme organized by the Redeemer for the christianizing of the world (and which like the grain of mustard-seed, has been wonderfully developing for the past eighteen centuries all over the earth), and the system represented by you; having also shown the impossibility of the existence of your system during the first fifteen centuries of that period, it now only remains for me to collect my proofs and present them to the world, which I shall do as briefly as possible.

According to your system, detached sayings of Jesus Christ (and very few at that), and a message sent by Him, through St. John, to each of the seven bishops of Asia Minor—but which, being of a personal character, is of no practical utility to any one else—constitute the sum total of the christian revelation. An appropriation of the apostolic writings, the owner not consenting thereto, and an abortive attempt for three centuries, with the above material, to revolutionize and set aside the system planned by Jesus Christ and maintained by Him for eighteen and a half centuries; behold! from what has been demonstrated through the medium of this discussion, the true status of the biblical sys-

tem ! In a word, what you call your bible and canon is in reality but a collection of records, letters, &c., written by men who lived in the apostolic age, which had been collected and preserved in the form you now possess them, but which have been purloined from the unwilling proprietor, and which, without any authority from God, but in direct opposition to His arrangements of eighteen and a half centuries' duration, you make use of, through the medium of the wealth of this world, extracted from the pockets of the unwary and ignorant, to thwart the arrangements of the Son of God for the salvation of mankind. "He that is not with me is against me, and he that gathereth not with me scattereth." This is strong but truthful language, and the issue of this discussion proves its correctness in every particular. I am not, reverend sir, hazarding any suggestion ; I am merely summing up legitimate consequences.

But the honest inquirer after truth may with perfect propriety, now say to me, "Take care ! It is true that you have succeeded fully in showing that the bible cannot be proved to be a Divine revelation on protestant principles ; that, therefore, the question of canon and the right of private interpretation is not to be a moment entertained, since the failure of the attempt to prove the inspiration ; but do you not tread on dangerous ground ? Are not numbers likely, by your arguments, to lose the faith (such as it is) that they have in christianity ? Are you not engaged in a work that gives comfort to the infidel and rationalist ? I answer, God forbid that I should, by my writings, cause *one soul* to be perverted from christianity to infidelity ! I have spent twenty-two years in the service of God—twenty-one in this city—devoting myself and the poor abilities, in the measure given me, to His service exclusively ; and that I should, at this period of my life, become the agent of withdrawing from God a single soul, is as abhorrent to my nature as it is contradictory of a life spent in His service.

But if I see my friends enter what I know to be a mock-auction establishment ; when I know they will be invited to pay honest money for valueless wares ; think you that it would be a proof of true friendship to allow them thus to squander their means on what I was convinced was not a genuine article ? The application is easy and clear to the readers of the letters that cover



the pages of this discussion. Or assuming the *role* of a Samson (*si licet parva componere magnis*—if it be allowable to compare small things with great), do I seek to enjoy the luxury of destroying myself and friends in pulling down the columns of the temple to be revenged on my enemies? But I glory in being the humble instrument in God's hands of shedding light in the Cimmerian darkness that obscures a system that never borrowed one of Heaven's rays to illuminate it. I rejoice in the occasion that is offered me to present to the well-disposed the opportunity of using their reason and good sense in seeing for themselves the baseless fabric, beneath which they have heretofore so confidently, because ignorantly, loved to dwell. The result of this discussion should serve as a warning to them to find some safe harbor wherein to seek shelter from the ruin and shipwreck that surrounds them; for their ship has been proved to be utterly unseaworthy. No, reverend sir, I am no caviller. I am as the true physician who *will* save life, even if the effort to do so cause the most exquisite pain to the patient.

I know that to cast off from the moorings of a lifetime, where we have revelled in genial society, in laughing and rippling waters, without a shadow of consciousness of danger heretofore, is a task hard to accomplish and "a saying hard to hear;" but God's grace is all sufficient, if we only obey the call. "If to-day you hear His voice, do not allow your hearts to be hardened against it," says the royal prophet. But you ask, what would you have us do? Abandon what of christianity is reasonably ours and become rationalists? Surrender even the few consoling words of the Redeemer to be found in the apostolic records? No! Emphatically No! Christianity has flourished for over eighteen centuries under a form that was given it by its Divine Founder at its commencement. It has preserved its identity ever since—a corporate body; like the human body, it has from its birth, or rather from the hands of its creator, Jesus Christ, gone on developing for eighteen centuries under an appellation bestowed upon it by its Founder, "My Church." What! do you mean the Roman Catholic Church? If so, I shall never join her. Then you have no hope of remaining a christian. Your own system has been proved to be an absolute failure, unable to stand the test of reason; and there is no other system of christianity

left but this. Do you prefer becoming rationalist? Perhaps so. In making such a choice you are only following in the footsteps of millions of your own way of thinking, viz.: On biblical principles, men of matured minds who detected the hollowness of your system long before you, but who, being poisoned from their infancy by the slanders constantly uttered against the church, never thought of examining into the truth or falsehood of these imputations, and therefore remain practically rationalists. Our country is to-day filled with such men. Were you, reverend sir, at the foot of the cross, on Calvary, during the crucifixion, would you have cried out with the crowd, "crucify Him, crucify Him;" or would you tender your sympathies to the afflicted and heart-broken mother and her friends? Undoubtedly, I would the latter, you now say. Were you the friend of Saul, would you accompany him to Damascus, breathing with him fire and sword against the followers of Christ? You answer No! unhesitatingly, now. But you would hear Him address Himself to Paul, thus: "Saul! Saul! why persecutest thou *Me*?—I am Jesus, whom thou persecutest." Over eighteen centuries have rolled by, reverend sir, since these remarkable words were uttered by Christ, and He could *to-day*, with equal reason and force, pronounce the same words in your ear as he did in the ear of Saul *then*. He declared Himself persecuted by Saul *then*, in the person of His children, and with how much better reason can He declare Himself persecuted *to-day* in the person of His spouse, for whom, the same St. Paul says: "He died that He might preserve her holy and unspotted." "*Mutato nomine fabula de te narratur*," says the poet: "Change the name and the case is your own."

Your own system of christianity being proved groundless, there is no other resource now left you than to look conscientiously at your position. Can it be possible that the words of Jesus Christ, addressed to Paul, are applicable to you? There is, to-day, no christianity left you but what the catholic church represents, and therefore if you are not prepared to abandon christianity in toto, you had better see if you are not impersonating Paul in his crusade against Christ's spouse, in the nineteenth century. But you say, how can I do otherwise than persecute her? Saul said the same, and was in as good faith as you are; *but was he not wrong*

*in so doing?* Did he not think he was doing a service to God whilst persecuting her? And were I in your place, believing as you do (that is, presuming on your good faith), I should far exceed you in vilification of her; but, like Saul, I thank God who has, by the gift of faith, opened my eyes and given me to behold nothing but loveliness in the spouse of Jesus Christ. "Thou art beautiful, my beloved one, and there is no stain in Thee," says the spouse in the Canticles.

I shall now proceed to develop the foundation of the only form of christianity that will bear the test of close scrutiny; the biblical system having proved itself a perfect failure, as was already demonstrated. Let us see whether the Catholic system will stand the test of criticism; and in instituting this test, I wish it to be distinctly understood that I ask for no more than what I cheerfully accorded you, viz.: *The apostolic records as human testimonies of the facts related in them.* With the aid of these human testimonies I shall develop a system, an organization, perfect in itself; the exclusive work of Him whom you and I recognize to be the Maker of all things. We agree in saying with the crowd who beheld His miracles, "He hath done all things well," &c., and when, in the creation, He made all things, He pronounced the Divine approbation on His own work. The latter cost Him merely His "fiat." The former, the work of the Redeemer, cost Him His life. "Christ died for His church," says St. Paul. How much more important, therefore, this last work of His! The machinery, and the creations regulated by that machinery—all the work of this Divine Architect—once set in motion by Him, have been operating with precision and perfection now nearly six thousand years; and man has only to look on with admiration and awe during his passage on this earth, at these wonderful works of God. But come and behold the last of His works here! Four thousand years after the creation, He visited this earth in human flesh, to remove the penalties which the abuse of the free will of man entailed upon himself, and to restore to him his lost inheritance. The records left by His chosen companions inform us, that, in addition to having paid the ransom for man to the Divine Justice, He laid the foundation of a society to exist on the earth to the end of time, organized by Himself, and under a title which He Himself gave to it.



And mark the contrast here ! Whilst we utterly fail to find one word in the same records that would lead us to conclude their Divine origin, we, on the other hand, learn from them that the Creator, four thousand years after the period of the general creation, is Himself directly about to lay on this earth, the foundation of an institution which is to last to the end of time.

Naturally we expect a grand work, and it would be blasphemy to prophesy failure. Open the pages of the historian Matthew, and read 16 c. 15 v. "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." We are now over eighteen centuries removed from this promise, and must necessarily find it realized, because it is the promise of Him who is "the Way, *the truth* and the Life." It is as impossible to close our eyes against the realization of the promise, as to close them against the fact of creation ; and the same historian (18 c. 17v.) records of Christ, "And if he will not hear the church, let him be to thee as the heathen and publican." These words indicate His church as *His*, as clearly as were He to refer to *His* sun, *His* moon, *His* earth, &c. Therefore an institution exists on this earth, created eighteen centuries ago by the Great Creator of all things, and perfect like all His other creations ; in fact, could we suppose degrees in perfection, this is transcendently above all others, because it cost Him a life of thirty-three years to complete it, and then the sacrifice of His life. "Christ died for His church," says St. Paul. Who is there that believes in a God that loves to contemplate His works, that believes in the redemption of man by God, and the facts recorded by the historian Matthew of the creation, *by God* in the flesh, of an institution on this earth, that is not anxious to behold it, to admire its organization, and since *it does exist* through the agency of the most beautiful of His Divine Attributes—His Mercy to man—who, I ask, is not prepared, on beholding this realization, to glorify God for this last creation of His—the fruit of His mercy to man ? Although it is impossible to prove that Christ *directed a bible to be written*, behold the fact of the creation of a teacher by God on this earth, *whom He commands all to hear !* Now there is no commandment of the decalogue more binding than this command of the same God "*to hear his church*," under a threat of the severest penalties. That a Divinely-instituted

teacher has been created by the Redeemer—God, whose teachings are obligatory on all on this earth to be received with respect, is a fact beyond question, recorded by the historian Matthew, the companion of God Himself, and whose testimony cannot be gainsayed.

Having secured the existence of this Heavenly Teacher, it now behooves us to know somewhat of her organization—or component parts. The same reliable historian, Matthew, (28 c. 20 v.), furnishes us with the key to the organization of this Divinely-created Teacher. He records that Christ, as He was about to ascend into Heaven, addressing his friends, the Apostles, in the following remarkable words: “All power is given me in Heaven and on earth. Go ye, therefore, teach all nations,” &c. Here we have the embodiment of the component parts of this Divinely organized Teacher. The Apostles were ordered to teach—this order constituted them the magisterial portion of the church—and all nations were commanded to hear these teachers (for the command to teach, given the Apostles implied necessarily the correlative obligation on the part of “all nations” to hear these teachers—besides Christ’s direct command to “hear the church” places this inference beyond peradventure) under pain of being ranked as outcasts. The command of Jesus Christ to the magisterial portion of His church was *peremptory* and final, involving a subjection to the Divine malediction, did they refuse to obey whilst the command of Jesus Christ to all nations to “hear” His teachers was equally peremptory and He Himself characterized the refusal to hear, in language comminatory of the severest chastisements. “He that will not hear the church let him be to thee as the heathen and publican.” There are therefore, in this organization created by Jesus Christ, two distinct elements running in parallel lines to the end of the world, viz.: the teachers and the taught; these constitute the church which the Creator of all things and the Redeemer of men instituted, and left after Him on earth. We have now secured through the writer, Matthew, His church (the church of the Living God, as St. Paul calls it) constituted of the elements already named. We shall next proceed to inquire whether all the teachers were placed by the Redeemer—God on an equal footing in this His creation. We ask did He constitute His

Church so that each teacher was independent of the other, and subject to no head but Himself? I reply, that the same historian, Matthew, throws the fullest light on this question. Instead of telling the world, as an ambitious or interested man might have done, that he was himself the special favorite of the Redeemer, he sets himself, and all personal motives aside, and declares that the Redeemer selected one of His apostles, and changed his name from Simon to Cephas, to signify the virtue and power with which He was about to endow him, designating him Cephas or Peter, which in all the languages of that day signified a rock. We naturally ask why Christ changed the man's name and gave him so singular a one? The answer is a simple one: because He had already marked him out for a peculiar mission which his name would always indicate, and that it was His purpose to found this, His creation, on him, at the same time asserting that the powers of hell would be impotent against this creation of His, not by reason of any native strength possessed by this apostle, but by virtue of the Divine decrees for which the word of God is pledged.

I am perfectly well aware of the desperate but ever abortive efforts made by those who seek to preserve the name of christians, and yet set aside, by all kinds of sophistry, this arrangement made by God in assigning to this apostle so prominent a position in the economy of His church, hence in order to set aside all doubts on this matter, I refer you, reverend sir, to one of these beautiful figures of the Redeemer recorded by the historian John, 21 c. 16v.—Christ addressing this apostle in presence of all the others, says, “‘Simon, son of John, lovest thou me more than these?’ He saith to Him, ‘Yea, Lord, thou knowest that I love thee.’ He saith to him, ‘Feed my lambs.’ He saith to him again, ‘Simon, Son of John, lovest thou me?’ He saith to Him, ‘Yea, Lord, thou knowest that I love thee.’ He saith to him, ‘Feed my lambs.’ He saith to him the third time, ‘Simon, son of John, lovest thou me?’ He saith to him, ‘Feed my sheep.’”

I ask, is it possible to find on earth a clearer indication of what Jesus intended for Peter, than this? He assimilates this church of His to a sheepfold, the constituent parts whereof are a shepherd, sheep and lambs. Where are the sheep and lambs referred



to in the above passage? Feed *my* lambs. Feed *my* sheep. They are *mine*. His, emphatically. And “the good shepherd giveth his life for his sheep.” “I am the good shepherd, I know my sheep and my sheep know me.” And what does this good shepherd now propose to do? Nothing less than to entrust to one of His apostles the charge and care of *His whole flock*. His lambs, His sheep, His flock! And this he has actually done in the command contained in the above quotation. And to whose care does He entrust them? *To that apostle* whom He styled a rock, upon whom He promised to build His church, to whom He gave *exclusively* the keys of the kingdom of heaven. Can any prerogative be more suggestive than this? *He entrusted to him the charge of His whole flock*. Now, as we have already learned the constituent parts of this creation of the God-man, viz.: the teachers and the taught, here we have the perfection of that organization established by Christ on earth, viz.: His church to be presided over by one of His apostles; His sheepfold to be under the guidance of a shepherd appointed by Himself to the charge of the sheep and lambs, viz., *of His whole flock*. Could the meaning of the Redeemer, when He declared He was about to build His church upon Peter, be better illustrated than by this figure of his sheepfold and its newly and divinely-appointed shepherd? We have advanced one step further, and have now arrived at the knowledge of the existence of the perfect organization completed by the mind of Him who made all things.

Do you, reverend sir, find fault with this arrangement? It is not mine—it was effected over eighteen centuries ago by Him “by whom all things were made.” Why not turn your critical eye towards the heavens? You will, doubtless, have equally good reason to find fault with the works of the great Creator there? Our own earth, too, should claim a moderate share of your sagacious attention. There are parts of her circumference wherefrom the inhabitants cannot catch a glance of the sun for months; there are other parts where his influence is almost intolerable all the year round. Then the seasons should also claim a share of your reformatory attention. Let Him (the Creator) understand that sometimes the seasons are the reverse of what they should be; that when warmth is desirable, He substitutes cold, and when the interests of agriculture are likely to

be subserved by humidity, a season of extreme drought is, by His arrangement, substituted. I have not heard you utter any complaints relative to these grievances, but they would be as valid and reasonable against the management of the physical world, as your abuse against *this last best work of His*, which His infinite mercy towards you and all compelled Him to create, is reasonable. He loved this work of His so much that "He died for it," viz.: His church, as the apostle St. Paul testifies, and you, reverend sir, and those who think with you, the expectant beneficiaries of this creation of God, are never happy unless when you are traducing and "speaking all manner of evil things" against her, not reflecting that her spouse will be her avenger.

We have now secured, with the aid of truthful historians, the knowledge of the perfect organization of this new creation—a visible body composed of two elements—the teachers and the taught—presided over, by *Divine appointment*, by a visible head, viz., Peter, upon whom the church rests, upheld not by his own strength, but sustained by the Omnipotent power of God; for mark the word of God after constituting him the rock of the church: "And the gates of hell shall not prevail against it!" The omnipotence of God is hereby pledged for the fulfilment of the end of this creation—a mission to teach the world all the truths Jesus Christ was commissioned by His Father to teach, without any possibility of admixture of error, under the guidance of this visible head; or to revert to the beautiful figure of Jesus Christ, we have the whole sheepfold placed by Him, the great Shepherd, in charge of one man, who, in visible form, will always represent Himself, who is no longer to abide in visible form on the earth. This, I repeat, is the arrangement of God, not ours. We are equally justified in attacking any other creation of His as we are in attacking this.

Having proceeded thus far, let us now turn our attention to the consideration of the permanence of this creation. The historian Matthew will furnish us the needful information by recording the words of the commission: Go, teach all nations, *to the end of the world*. Now there is not a nation that then existed, or did exist since, that exists now, or will exist to the end of the world that is not comprised in this commission.

They are all to be taught, and by this teaching body. But

these individual men will not have their lives protracted so as to continue teaching on earth to the end of the world? Certainly not; but the moral body created by Jesus Christ, and called by Him "My Church," was created by Him to last to the end of the world; it is, like all human bodies, subject to the laws of increase and loss, yet preserving its moral identity from the hour of its creation by Jesus Christ to the hour when—its mission being fulfilled—it, like all other creations of God, closes its existence, and Jesus Christ indicates in the most unmistakable language *when* it will cease to work, viz.: when all nations are, through its agency, taught, or at the close of the world. But no change in its fundamental parts can take place—the teachers, the taught and the supreme pastor—the original constitutive elements of its formation by its grand architect *must ever abide*—remove any one of them and you have a monstrosity; take away the teachers, and the gospel cannot reach the nations; take away the taught, and the magisterial office is a farce—none to be taught; take away the shepherd appointed by Christ over the whole organization, and you have an acephalous institution—a *lusus naturæ* as hideous as a human body without the same corresponding necessary appendage. They are all three absolutely essential to the existence of the whole, in the nature of things. They have been chosen and combined together by the design of Him who created all things, and with as much plausibility, and with as little absurdity, might you seek to pluck the sun from our solar system as to seek to rob this moral body, the work of the Great Creator also, of its head, or any one of its essential elements. It must last, thus constituted, to the end of the world; and they who, after a period of eighteen hundred years existence of this grand creation in the midst of men, will seek to question her evidence (whilst, anomaly of anomalies! every breath they draw may be regarded as a protest against her authority), are as inexcusable as the man who, whilst the noonday's sun is pouring his beams upon his head, persists in denying the existence of the sun. Where Peter is, there is the church. The language of St. Ambrose, ringing through the vaults of the centuries, "*ubi Petrus, ibi Ecclesia*," is no less true to-day than was the word of Jesus Christ to Peter in person: "Thou art Peter, and upon this rock I will build my church," and after eighteen centuries' existence,



behold, to-day, this last creation of God, perfect as when it was organized by Him, at its birth, the teachers scattered over the nations, "Go, teach all nations," teaching all things whatsoever Christ commanded them—the taught, hearing with docility "all the things," knowing that, in hearing the teachers, they hear Jesus Christ, and in despising them they despise Him, whilst behold re-enacted at the close of the nineteenth century what was enacted in the person of Peter in the first—his 259th successor virtually a prisoner to-day—Peter again in chains—whilst Cæsar and the world rejoice, for this is their hour—the hour of darkness. Can the identity of this institution at the close of the nineteenth century be misapprehended? Impossible, unless by the mind that wilfully rejects the light.

But whilst this organization preserves its outward lineaments during this immense space of time, yet there are millions of well-disposed persons who firmly believe that the work of God has long since failed in its mission—that the church prevaricated—taught error, became anti-Christ, &c. Overlooking the compliment paid to her Divine spouse in making such charges as these, did you ever, I ask, observe any of the other creations of God deviate from its course and end? Have they not always responded to the laws of their Creator? And may it not be safely presumed, too, that this Creation of God, like all others, will respond to the designs of its Creator? That God is its sole architect is undeniable. He declares His intention to lay its foundation in a certain and definite form; He declares it, afterwards, laid, and as the Creator, He commands all men to submit to the directions of that teacher. But we may, perhaps, be deceived in this teacher and her teachings? This is impossible. Hear what He says of this teacher: He that heareth you, heareth me. Again, will you believe *Him if He promise that this teacher cannot err?* Or rejecting His promises, do you prefer to be guided by the blind instincts of antipathy and hatred with which, during life, you have pampered your soul against the work of God; you, who cannot furnish one presentable proof in favor of the religious views that you have heretofore held? Hear, now, the words of your Redeemer, God, and let them in warning tones, sink deeply into your soul. "And behold! I am with you all days even to the end of the world." These words were addressed to the apostles and their

successors, who were to continue teaching all things Jesus Christ commanded them, to the end of the world. The end of the world has not yet arrived. The commission to teach holds good till then. He who gave this order to teach prefaced it by words declaratory of His own omnipotence: "All power is given me in heaven and on earth." Go, ye, *therefore*, teach, &c., that is, *because* I as God-man possess all power—you have nothing to fear: "*I shall always be with you.*" *I pledge my sacred word that I shall abide permanently with you to the last hour of this earth's existence.* Go ye, *therefore*, &c. No monarch ever issued such a command as this—it presupposes the empire of the world and even declares it in express language, "All power is given me." The promise couched is in the language of an undisputed master, *and it is kept by Him as a God.*

Now one of two things is true: the promise here made was either kept or broken; if kept, then He is with this teacher, created by Himself, teaching either truth or falsehood; if she continue to teach the truth, the fulfilment of the promise is realized; Christ is with her teaching truth. But if she fell from her high vocation—if the motives of Christ in her creation have failed, the first work of omnipotence that ever failed (forbid, O God! the blasphemy), then Christ, to keep His word, must be with her teaching falsehood for over a thousand years! How does that inevitable conclusion (your conclusion) suit? The God of Truth, truth essentially, forsooth, superintending the dissemination of errors for an indefinable period! He kept His promise, and His church has been immersed in idolatry, &c., and Divine truth has actually changed places with the spirit of darkness, and is supervising the teaching of idolatry for, perhaps, fifteen centuries. Can any blasphemy surpass this? I once heard a wretched man in his anger, taking off his hat, curse his Maker and the Heavens. He cursed, but as soon as his wrath subsided, the poor wretch regretted, in the bitterness of his soul, his blasphemy. But what is to be thought of those who, with deliberation, live their whole lives declaring that God failed in the last of His works, and, as St. Paul says, "He died for His church, that she might be holy and unspotted"—therefore spilt His blood in vain? Behold the direct consequence of Christ having kept His word, in combination with your principles; but should we for one moment assume

the alternative, viz.: that He broke it, then He was not God, and christianity is the grossest imposition that has ever been palmed off on the credulity of man. Which horn of the dilemma, reverend sir, will you choose? Your principles impale you, of necessity, on either.

Nor is the foundation of the teaching church dependent on this promise alone. Speaking of the church, Jesus Christ says that "The gates of hell shall not prevail against her." Did He, as Creator, make any such promise for any of His other creations? And yet, although this sacred pledge was given by God Himself, how many are they who seek to persuade themselves and teach others that this is one of the meaningless nothings uttered by Jesus Christ: they forget His words: "The heavens and earth will pass away, but My words will not pass." He, of course, broke the promise, too. Oh! the blasphemy underlying a religion that professes to adore a God who possessed neither the power nor self-respect to keep His promises!

Again, the Holy Ghost, whom Jesus Christ calls the "Spirit of Truth," is promised to be with this teaching body, not during their life-time alone, but *forever*. "I will send you the Spirit of Truth, who will teach you *all truth, and He will abide with you forever*." The same argument which I made use of when referring to the perpetual superintendence of the Son of God over His church, is, *verbatim et literatim*, applicable to the Holy Ghost, viz.: If that church ever did teach error, then the Holy Ghost is supervising the work, that is, He is now, and has been for several centuries, substituting Himself for the spirit of darkness, impersonating him "who was a liar from the beginning." Are you, reverend sir, prepared for the inevitable conclusion? This blasphemy? But it is the necessary consequence of your own cherished biblical principles, or if the Holy Ghost be not found thus occupied, then necessarily once more, Christ, who made that promise of the permanent abiding of the Holy Ghost, for the purpose of teaching His church *all truth, and forever*, is either wanting in the truth or in the power to make good His promise, hence He cannot be God, being deprived of the necessary attributes of Truth and Omnipotence—hence His religion is false, being founded on a false basis—hence christianity is an imposition, and the most self-stultifying that ever found place on this earth. The system of



christianity you represent, reverend sir, being based on the failure of the church of Christ, in teaching the truth, must assume the responsibility, *before mankind*, of all the terrible but necessary consequences referred to, but, *before God*, what *can* I say of the repeated blasphemies?

Again, reconcile the language of St. Paul, speaking of the church of Christ, which he called the Church of the Living God, the pillar and the ground of the truth, 1st Ep. Timothy, 3 c. 15 v., with the blasphemy that declares the utter failure of the last, best, most dearly cherished, of all the creations of God! To comment on this further would be to throw a veil over its turpitude. Again, St. Paul, writing to the Ephesians, says: "Christ loved the church, and delivered himself up for it," etc., *that it should be a glorious church, not having spot or wrinkle, but it should be holy and unspotted* (Ephesians 5 c., 25, 26, 27 v.) For the first time since God became a Creator He has failed in His work—perhaps His omnipotence was exhausted. O God! into what contradictions, absurdities and impieties will not error lead men. It is thus they value Thy labors, toils, life and death. O Lord! surely, when pendent from the cross Thou didst pray for Thy enemies, Thou didst pray for these very people, who by an unheard-of refinement of deicide, pretend to worship Thee, the breaker of so many sacred pledges!

Your religion, reverend sir, is emphatically and literally built on these broken promises, and sooner than that I should assume for a moment so impious a position, I would infinitely prefer to reject all notion of a revelation, and declare myself a rationalist. Which of the two is preferable and more consistent, to deny revelation or to adore an untruthful God? Horrible! yet this is the ultimate but inevitable result of your principles. Principles, did I say? my previous letters have demonstrated that you possess not one principle whereon to rest an act of faith, and yet your tongue and pen are ceaseless in their abuse of this "glorious and unspotted" creation of God! Please hereafter to do your crucified Redeemer the justice *to believe Him truthful*,—grant him, at least, what you would to any of your fellow-men for whom you entertain the slightest respect. Allow His promises to His church to stand, and let Him enjoy the reputation (whatever may be your private opinion to the contrary) of having

kept His sacred word to this the cherished of all His creations. Surely, if it be true that practice makes perfect, kindly accord to Him the result of four thousand years' observation of the workings of His other creations, and by the end of so long an experience, accord to Him perfection in this work also, especially as His sacred word is so often pledged for its indefectibility, and being under His and the Holy Spirit's guardianship, trust Him that it can never teach error. In a word, *there is falsehood somewhere*. If the church created by Jesus Christ on this earth has ever taught one particle of error, count me out as a believer in revelation, but if the promises of Jesus Christ were not broken—*then may God have mercy on the traducers of His holy name!*

The Son of God has, then, laid on this earth the foundation of a definite organization for the purpose of teaching mankind *all the truth* His heavenly Father commanded, *to the end of time*. His sacred word is repeatedly pledged that this institution can never teach aught but truth. The introduction of error is therefore an impossibility. We are *all*, in every age, and everywhere, commanded to hear her teachers. "He that believeth not shall be condemned." There is no resource now left us, since the biblical system has been proved a "mockery, a delusion, and a snare."

And now, reverend sir, let me show you how, without reasoning in a circle, I arrive at the conclusion that the apostolic writings are of divine origin. Observe that in quoting Matthew, etc., in this letter, I merely used their testimony as that of truthful historians. They, as such, furnished me with the knowledge of a creation of God—a teaching church—established by Himself, perpetually supervised by Him and the Holy Spirit as long as time will last, pledged by His sacred word never to teach error—*that sacred word is the basis of my faith; the breaking of that sacred word is the basis of yours*. "If the testimony of man is to be received, how much more the testimony of God." Now this perfect work of God—this unerring teacher—assures me that the spirit of God participated in the writings of those witnesses, Matthew, Mark, etc., and as God's word is pledged that she cannot err in her teaching, I must unequivocally accept this her declaration. Where is the vicious circle here? That assertion is made either in ignorance of the nature of a vicious circle or in bad

faith. We reason in a vicious circle, when we use two doubtful propositions to prove each other; but here there is nothing of the kind; our premises are admitted by our opponents, viz.: the truthful testimony of the historians, Matthew, etc., and with the aid of their testimony we arrive infallibly at the conclusion, that the foundations of a new creation were laid by God Himself, in their day, viz.: a teaching church, which is nothing more than his mouth-piece, his voice—and having secured, *with absolute certainty*, the knowledge of this divine teacher from the historians, I learn from this supernatural teacher that the historians were efficiently aided by the Holy Ghost in their work. Had I assumed the inspiration of the scriptures, and thence proved the church, etc., I would be justly charged with reasoning in a circle. Evidently I have done nothing of the kind. Hence the absurdity of the charge.

And now, reverend sir, it is high time this trifling with my patience and time and that of the public should cease. At the end of over two months you bring forward to-day proofs for the inspiration of the scriptures which vanish like flax before the fire.

Your time was thrown away in the discussion of subjects that right order and the laws of debate summarily ignore, but it seems that an end was to be subserved, viz.: dust was to be thrown in the eyes of the illiterate and prejudiced, and I entertain no sympathy for a cause that would impose on its supporters such a task as this. I therefore declare this discussion closed, from the utter inability on your part to comply with the terms of the arrangement made with me.

I, however, hereby hold myself obliged to renew it, on condition that you produce *tangible proofs* for the inspiration of the scriptures. The public recognize the utter failure to do so hitherto; but should you, in the future, find proofs that will cover the inspiration of the new testament, then I hold myself under obligation to resume the discussion.

Respectfully,

M. O'KEEFE.



DEFENDERS OF THE FAITH.—FATHER O'KEEFE  
IN REPLY TO A PROTESTANT LAYMAN.

NORFOLK, SEPTEMBER 30, 1873.

EDITOR NORFOLK JOURNAL: My attention was called to-day to a communication signed "A Protestant Layman," and addressed to you, wherein I read the following: "I was so much gratified by the communication of your correspondent 'A' in your paper of the 28th instant, in which he gave a striking *expose* of some of Mr. O'Keefe's inconsistencies in his controversy with Dr. Blackwell," &c.

Mr. editor, I have examined with some care the letter of "A," and must confess that I can find therein "the some inconsistencies" referred to, only in the corrected text, and in the explanation of the words, "Lo! I am with you alway, even to the end of the world;" which, if they be inconsistencies, *are his own* as well as mine. This failure on my part may be owing to want of clearness of perception, or after all, possibly, to the great gratification which the writer felt and which very naturally exaggerated the "some inconsistencies." If "A Protestant Layman" was so much gratified, &c., I can assure him I was equally so in securing so able an advocate in defending his or my "inconsistencies."

Towards the close of his communication your correspondent uses the following language: "I could have wished that your correspondent had passed over this point and confined himself to exposing the glaring instance of the '*petitio principii*' furnished us by Mr. O'K., which he does so successfully."

Now, I beg leave to request "A Protestant Layman" to put aside his prejudices and impartially discuss with me this "glaring instance of *petitio principii*" or vicious circle with which I am charged.

What is a vicious circle? Dr. Watts in his "Treatise on Logic," defines it thus: A vicious circle is "when *two propositions, equally uncertain*, are used to prove each other." Now, what was my mode of reasoning that evinced this glaring instance of *petitio principii*? It was this: A reliable historian, Matthew, records the establishment by God Himself, of an institution over which He (God) pledges His perpetual superintendence to the

end of the world, with the assurance that she (His church) can never teach error, because "the gates of hell cannot prevail against her." Now, the catholic and protestant believe the historian, Matthew, to be truthful, and the catholic, moreover, believes that the recorded words of Christ mean an unerring church. To him, there can be now no doubt that an infallible teacher exists, which he is commanded to hear. By virtue of this authority invested in her by Christ, she teaches that the apostolic writings are the joint product of the Holy Ghost and their respective writers. Thus do we prove that the apostolic writings are inspired.

Dr. Watts' definition of a vicious circle has no place here, *for I do not assume two propositions equally uncertain*, but I take for my premises the testimony of the historian Matthew, accepted as indisputable by the protestant and myself, whose testimony places me in possession of an infallibly-teaching church, *as a fact vouched for by God Himself*; assuming now as a principle that, of which there can be no doubt, viz.: the infallible teacher, I hear the voice of the teacher, divinely created, informing me that certain writings, known now-a-days as the bible, are of divine origin.

"A Protestant Layman" will see that I have not used the bible to prove the infallible church; for I have used only two expressions of the Redeemer, recorded by a historian, Matthew, regarded as reliable and veracious by "A Protestant Layman" equally with myself.

In a word, there is not the shadow of a vicious circle, according to the definition of Dr. Watts, to be discovered in my reasoning, seeing that, of the two propositions, one is regarded as certain by "A Protestant Layman," as well as by myself, viz.: the truthfulness of the historian Matthew: *whereas it is necessary to the definition of a vicious circle that both propositions should be equally uncertain.*

Call my reasoning faulty, or what else you please, but be silent evermore as regards the charge of vicious circle or "petitio principii," where catholics are concerned, for our reasoning lacks the essential qualities of a vicious circle, viz.: two propositions equally uncertain.

Respectfully,

M. O'KEEFE.

NORFOLK, OCTOBER 8th, 1873.

REV. MATTHEW O'KEEFE.

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DEAR SIR: The first point I consider is your criticism of some scriptures presented in my last. In the first column of yours of September 24th you object to the meaning of the Greek word "anōthen," and say, "Your own text contradicts you, and the lexicon bears out your own text." I have just consulted three lexicons—two of classic and one of new testament Greek—and all give "above" and "from above" as the first meaning of that Greek word. Also, if you will take the pains to refer to your own Douay bible, or to our English version either, you will find at John 3 c. 31 v., and 19 c. 11 v., and at James 1 c. 17 v. and 3 c. 15 and 17 v.—in these five places—that both bibles render that word by the phrase "from above." Again, if you will carefully read the first three verses of Luke's gospel you will see nothing *whatever* contradicting the supposition that St. Luke gained his "perfect *understanding* of all things from above," or from the spirit of truth. He states that many having written "those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write," &c. Instead of "from the very first," I render it "from above." In so doing I am sustained by some eminent scholars, and also by the leading or primary meaning of the Greek word; while the fact, if admitted, that Luke gained his information from "eye-witnesses and ministers of the word," does not preclude the necessity of the aid of the Holy Spirit to teach him *what and how* to write. Without the aid of the Holy Ghost he might have written as Barnabas did, of which more hereafter. John and Peter were eye-witnesses, and yet they needed the Spirit to guide them in writing scripture.

But I do not insist upon that interpretation of the word—it is not at all necessary. I am willing to admit that you and the translators of our bibles are correct here; but I have not the slightest difficulty in believing that gospels written during that age of inspiration by the companions of Peter and Paul—who taught that



all scripture was *divinely* inspired ; that “ holy men of God spake *inspired* by the *Holy Ghost* ”—that gospels written by the chosen companions of such men, and received as a portion of the sacred scriptures, while these chiefest apostles, Peter, John and Paul, yet presided over the churches—I have no difficulty in believing that such gospels are inspired by the Holy Ghost.

Respectfully,

J. D. BLACKWELL.

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NORFOLK, Oct. 14TH, 1873.

PROPRIETORS OF THE VIRGINIAN :

GENTLEMEN :—I address you this letter rather than Rev. Dr. Blackwell, inasmuch as, having perused his letter, I see nothing therein to induce me to change my determination, as the sequel will prove.

I adopted, in my last letter, the resolution to abandon the discussion, *conditionally*, for a two-fold motive : 1st. In order to call public attention to the continued flagrant violation of the laws of discussion by my reverend opponent ; and, 2d. With the hope that the reverend gentleman would bestir himself to furnish the quota of the work voluntarily assumed by him in the beginning of the discussion, but towards which he has not contributed yet one iota, as the letter of to-day too abundantly evinces.

I was not a little amused by the *sang froid* displayed by my reverend antagonist in his card, wherein he asserts that it is necessary for him to reply to my letters, etc. Were I not certain that the gentleman was keenly alive to the anomaly of his situation, I would be disposed to admire his childlike simplicity ; but knowing from experience his determination to hold on with death-like tenacity to his cuttle-fish tactics, and to “ brazen it out ” to the end, I feel it my duty to put the public once more on their guard against his subtleties and so-called Jesuit practices ; and for this purpose I will summarize the discussion as concisely as possible. The reverend gentleman’s morbid hatred for the catholic church, not finding a safety-valve sufficiently capacious here, he availed himself, a few months since, of a communication containing some questions proposed anonymously, to open a correspondence with a methodist paper, published in Rich-

mond, through letters addressed by him to a catholic, manufactured for the occasion; and although assured that the writer was no catholic, such was his mania for ventilating his hatred of Romanism, that his conscience readily compromised with the imposition to be practiced upon thousands, perhaps (the more the better), of readers; and in these letters, with an ungentlemanly public appeal to the catholic priests residing in Norfolk, he invites them to go out in the highways to amuse him and others (Herod-like) by the performance of miracles, and this without the slightest acquaintance with any one of us. This conduct an intelligent public will, with me, stigmatize as a most unwarrantable liberty with strangers.

As soon as my attention was directed to two or three of these productions, I called the gentleman to an account for it; and to furnish him an opportunity to ventilate his *furor* against the church and at the same time indulge his "*cacoethes scribendi*," I proposed that we discuss the merits of our relative systems of belief, and thus give the gentleman a *flesh and blood catholic antagonist* to grapple with. The gentleman endeavored stoutly to maintain that his correspondent was a catholic, and went so far as to declare that a jury would convict him as such. Now I desire to be distinctly understood, when I assure the public that a more unwarrantable assertion never emanated from the pen or lips of any man, and not only do I assert the fact, but I declare that the intimate friends of the writer are ready to testify that the gentleman openly exults in his declaration of infidelity, that is, in a denial of all revelation—a position wherein I would be found to-day, were I not a catholic, and so said the great St. Augustine: "I would not believe the gospel, had not the authority of the catholic church moved me thereto." Who ever saw the man who was a catholic and at the same time denied revelation? The supposition is an absurdity. But the assertion served a purpose, the end justified the means; in this particular he could afford to be more Jesuitical than the Jesuits themselves. The only resource now left the gentleman, in self-vindication, is to publish that communication, and let the public occupy the place of jury in the case. I repeat, that neither that communication nor the writer's clearly-defined opinions, unhesitatingly expressed amongst his friends, could warrant any such assertion.

Notwithstanding the acknowledged caution of his friend and my exposure of the pious fraud, at the time of his arraignment by me, the statement was persevered in, and I now feel in the position to maintain that the catholic was manufactured "out of the whole cloth," and I leave the reverend gentleman to lie contented, if so disposed, on the bed of thorns which he has made for himself. I am thus explicit, in order to show to the public how consistently with this specimen of moral "Colfaxing" a *christian gentleman* can comport himself during a discussion of months' continuance. My proposition to discuss was accepted, and I was proffered the choice of subject, which I chose, viz.: 1st. The inspiration of the bible. 2d. The canon. 3d. The right of private judgment to interpret it when proved to be of divine origin. The gentleman accepted my offer by the appearance of a letter over his signature. But before I proceed further, it is my duty to explain to the public once more that the cardinal rules of discussion, whether of an oral or written character, demand the most scrupulous adherence to the question under discussion, and forbid the slightest violation thereof by the introduction of any matter extraneous to the question at issue. This rule was never disputed, but never, to my knowledge, was it so openly and shamefully violated as during the discussion, by my reverend opponent. He accepted unhesitatingly the question to be discussed, and the choice of which was by himself proffered to me; we were therefore to confine ourselves to the inspiration of the bible from his standpoint, and after this had been satisfactorily maintained by the reverend gentleman, he was to proceed with the proofs of the two other points. But when his first letter put in an appearance, what do we behold? He began that letter in open violation of all the laws of discussion, by attacking the rule of faith of the catholic church, which was an intolerable breach of the law, for the catholic church should not have been *mentioned even* in that letter; she was not on her trial; her day was to come; but the inspiration of the bible was to be proved, and that letter was to have been devoted exclusively to that subject. Anyhow a corner was appropriated to proofs of the inspiration of the scriptures—and such proofs! Well indeed ought the reverend gentleman be silent evermore as regards them, and leave them in the mass of ruins



with which I overwhelmed them. Before the gentleman commenced to pen that letter, his eyes were opened to the appalling situation in which he had involved himself. It was either the honest admission that he was unequal to the task assigned him, or the adoption of the cuttle-fish tactics, which might, after all, carry him through the discussion with the prejudiced and ignorant, at least. A drowning man will grasp at a straw, and why not, with a certain amount of brass, succeed as well as he did in escaping the manufactured-catholic difficulty ?

A series of letters from the pen of the reverend gentleman followed this one, all of the same character, all occupied with matter that had as much bearing on the question under discussion as a dissertation on the steam engine would have, there and then. In fact, I was never before able to realize such dogged persistency in a want of candor and sincerity as characterized my reverend opponent's conduct during the discussion. Let the high-toned reader take up my letters, and see what manner of man I had to deal with—a constant soliciting, imploring, entreating, conjuring, scolding, worrying, to induce my opponent to abandon his unworthy course, and betake himself, *as a man*, to the work he had voluntarily assumed, but *unavailingly*. Letter followed letter, filled with irrelevant matter, but not one word for the subject of debate, which alone was legitimate. After the first proofs were disposed of, he stated that he held other proofs in reserve which were for students and skeptics. If ever there were need of proofs for the benefit of the latter class, it was just then, for his shuffling course from the beginning had so helped to engender skepticism, that overwhelming proofs were, indeed, needful to counteract it. But when, after ceaseless expostulations, which almost exhausted my patience, I worried out of him some further attempts to bolster up his system, these so-called irrefragible proofs, so well calculated to fortify and illumine students, and remove the doubts of skeptics, appeared ; what was their value ? My present letter disposes of the question, and I assert that the man is easily accommodated who could, with a safe conscience, make an act of faith in the inspiration of the new testament on such a basis. But, in fact, did any one believe in the existence of the reserved proofs so well calculated to put the quietus on skeptics ? Not I surely ; not the public, for they had concluded long ago, that if

they were there, so much teasing would not be necessary to bring them forth, and last of all, the gentleman's *conscience and his self-consciousness* both bore testimony to his entire unconsciousness of their existence, and he has to thank one of the many friends who have so efficiently aided him in this discussion, for his kind offices in delivering him from a sad plight, by furnishing even the sorry pretexts offered to maintain the inspiration of the scriptures. Any comment on the above would only serve to dim their naturally resplendent brightness.

Another assertion made by the reverend gentleman in a very early stage of the discussion, was that "God directed" His word to be written. Scarcely a letter of mine appeared after this assertion, wherein I did not harass him, to death almost, for the proof of the assertion, but as usual, ineffectually, yet he lacked the candor to admit his errors, and the assertion remains, to his honor, neither proved nor admitted to be false. *Sic imus ad astra!* But the most sublime of all the gentleman's attempts at sophistry, is the ingenuity, constant and persevering, with which he endeavors to mislead the public mind from the true issue. *I must be answered forsooth.* The gentleman knew in his heart of hearts *that he had only one answer to give*, and that was to furnish adequate proofs for the inspiration of the scriptures, and one letter would have sufficed for that answer, or in case of failure, in the hands of an honest and candid controversialist, the issue would have been abandoned; whereas, the success of that effort would have authorized the gentleman to choose for himself, for discussion, some teaching of the catholic church, wherein he was to be plaintiff and I defendant.

Well, indeed, might the *Journal's* correspondent, "A," who, although a protestant of some kind, whilst he paid him the compliment to say, substantially, that his effort to prove the inspiration of the scriptures was an entire failure, aver, that he could not understand the question at issue, so well were the waters blacked by an illimitable effusion of the cuttle-fish tactics, although had the writer adverted to the terms of the discussion drawn up by me and adopted by my reverend opponent, he could not for a moment plead ignorance; anyhow, "A's" threat "to go for him" was thrown away, for he could not do better in furnishing proofs. Well, too, might the reverend gentleman imploringly

look in the face of "A," and cry out "*et tu Brute*," in the words of Julius Cæsar. On the whole, a more persistent attempt to hoodwink a community into the belief that he was engaged in legitimate work for months, was never before attempted in the annals of controversy, whilst the reverend gentleman when retiring to rest on his laurels will have the consolation to feel that the world now sees, through his instrumentality, that protestantism cannot lay claim to the possession of one syllable of Divine revelation, as long as it preserves its present status. This I foretold the reverend gentleman at first, and whilst I entertain only charity for the man, I *cannot* forbear expressing other than extreme disgust for the tactics that he adopted *ab initio*; and rather than be obliged to lend myself to any such degrading course of policy on account of the religion I professed, I would discard the religion as unworthy of my manhood, because I would feel my manhood insulted and polluted by contact with it.

I now proceed to give my attention to the effort made by the reverend gentleman to sustain the only text of scripture he has brought forward in three months, to make good his engagement. 1st. The text from St. Luke's gospel advanced to prove his inspiration, and which I demolished so effectually from St. Luke's own words, is admitted by the reverend gentleman as incapable of "holding water," in these words: "I am willing to admit that you and the translators of our bibles are correct here." Therefore St. Luke remains uninspired. Alas! for the poor biblical theory! 2d. As regards 1st Corinthians, 14th chapter and 37th verse: The gentleman almost gives up the proof, but I will conclude the destruction of the effort by St. Paul's words. In the same epistle, 7th chapter, 40th verse, the apostle says of himself: "And, *I think*, I also have the spirit of God." What more can be required? Here the apostle himself plainly implies a doubt as to whether he has the spirit of God. "*I think*," but I may be mistaken; he would not dare to make an act of faith in his own inspiration, but our reverend friend, with so many opportunities of *knowing better than the apostle*, has no doubt of his inspiration. The compliment paid the apostle, like other compliments, he must swallow at the expense of his veracity! So much for the effort to bolster up the second proof—there will be no resur-



rection for it. And now let me devote a little time to the text of Peter, whereby it is sought to canonize St. Paul's epistles.

That the interpretation, or rather critical translation of these words may be placed beyond question, I refer my readers to St. Paul's second epistle to Timothy, 3 c. 16 v., where he says: "All scripture, divinely inspired," or more literally and more critically, "Every writing, divinely inspired." Now, either this expression is tautological, or the first words, "every writing," are taken generically, and the words "divinely inspired" are one of the species of that genus. That there is no tautology in the expression, and that the distinction between writing "divinely inspired," and what was not so, was clearly intended by the apostle, is evident from the preceding verse, where he says to Timothy, "And because from thy infancy thou hast known the SACRED scriptures," or "writings." Here the apostle draws the distinction *in fact*, and calls the writings with which Timothy was conversant *sacred*, as distinct from those that were not so, and in the following verse confirms the distinction by declaring "every writing" as the genus, with its differentia "divinely inspired." Let us now apply the distinction to the text of St. Peter. He says nothing of the writings referred to by him as being "inspired," in the first place; and secondly, if there were not writings of St. Paul *not divinely inspired*, why, may I ask, is not the epistle of Paul to the Laodiceans (now extant, and of which he wrote to the Colossians requiring them to read it) incorporated amongst the inspired epistles of St. Paul, on the strength of this text of Peter? and if the Holy Ghost inspired all of St. Paul's epistles (that is, interpreting the words of Peter's text as "the other writings," to signify inspired writings), inasmuch as St. Paul declares all scriptures divinely inspired to be profitable, &c. Why, I ask, did the Holy Ghost allow the epistle to the Corinthians, written by the same Paul, and referred to by him in the present 1st Corinthians, 1 c. 5 v., *if inspired*, to be lost? Had the Holy Spirit so little regard for his own productions? What proves too much proves nothing. Either Peter did not mean by the term "the other writings," inspired writings, or biblical christians are guilty of the crime of casting out from the inspired writings the epistle to the Laodiceans, written by St. Paul, according to his own testimony, and the

Holy Spirit slighted his own works when he allowed the first of the three epistles written by Paul to the Corinthians to be lost. Which horn of the dilemma is the less irksome to be impaled on?

Let us see the practical utility of the text, even admitting for the sake of argument *all the force* that can be given it. How many epistles of St. Paul were written when Peter wrote his 2d epistle? St. Paul is known to have written sixteen at least, viz.: the fourteen now amongst the apostolic writings, one to the Laodiceans recorded by himself and enjoined by him to be read by the Colossians, and one to the Corinthians, prior to either of these on the record, and referred to by himself in the 1st epistle to the Corinthians, 5th chapter. There were, therefore, sixteen, at least, written by St. Paul, but how many before Peter wrote his 2d epistle? *Certainly not all*; for St. Paul (2d epistle Timothy) wrote that epistle immediately before his death, for he says therein, "*the time of my dissolution is at hand.*" It is then morally certain that St. Peter meant by the word "all" *only* these epistles that had been written previously to his 2d epistle, and as it is conclusive that not *all* Paul's epistles had been written then, who will dare to say how many Peter had known of. In this we must not rely on guessing, because it is a question of faith, and faith necessarily excludes, or should exclude all doubt. Besides, the language of Peter is extremely indefinite, and as he does not name any one, what are we to do? The expression "all" may mean eight, ten, or twelve, and to be accurate, it may mean only three, and on this number alone could we rely with any degree of safety. But then we are equally at a loss to know which three he could refer to; perhaps amongst that number, and very probably, that one to the Corinthians that has been lost, because it was written at a very early date, and probably, too, that to the Laodiceans, which was written, necessarily, before that to the Colossians, and neither of which is on the record, and on this supposition, who will dare to select from the remainder, *the one that is inspired*? Who will dare to make an act of faith on the inspiration of that particular one? Which is it? Or if there happen to be two or three, which of them? Certainly not the one to the Hebrews, which was not received as canonical until the beginning of the fifth century, and which Dr. Martin Luther,

in the exercise of his infallibility, never recognized as canonical. This is what is gained practically by seizing on the words of St. Peter to prove the inspiration of St. Paul's epistles, granting them all that we can reasonably grant in order to secure *something, with certainty*, we may conclude that *one* epistle is inspired, but who will dare to lay his finger on it and say with St. Paul, "I know and am certain" and prepared to make an act of faith on the inspiration of this particular epistle, with infallible certainty? And this is the sum total of three months' toil to prove the inspiration of the scriptures, viz: the impossibility of placing our finger on *one syllable that is inspired*, with any degree of moral certainty!

In the beginning of to-day's letter the gentleman uses the following language rather equivocally: "For many weeks *somebody* saw that your *cause* and yourself were suffering in this controversy." The key to these words is, I believe, to be found in the following, towards the end of to-day's letter. "Thus you state your argument. I say *you*, but this letter does not read like yours," &c. The insinuation contained in these two quotations is palpable. I feel it necessary, in reply, to assert my manhood, and in the most emphatic and formal manner, declare that the human being does not live who furnished me the slightest aid, mentally or mechanically, to write or compose one syllable of any one of the letters addressed by me to the reverend gentleman. The letters were composed by me, written by my own hand (every syllable), with all their faults and merits. I therefore beg leave to indignantly repel the imputation. Can the reverend gentleman truthfully make that declaration *his own*? I defy him to do so.

A remark made by Dr. Blackwell in his second last letter, I feel bound, in justice to myself, to notice. He would have me say that the apostolic writings were only human documents until the church had, by placing her seal on them, declared them inspired. It is my duty to say, that no language of mine could be honestly interpreted thus. In my letter of July 7th I proceeded to give an outline of my faith, and in so doing I merely prescinded or abstracted from the acknowledged Divine character of the work, which was always my belief, because the authority of the church moved me thereto, as it did the great Augustine, and in the exposition of the analysis of my faith, accepting the



writings as human works, I concluded their Divine origin from the authority of the church (and the result of this discussion forces the conviction on us that, *only thus*, can any one be sure of their inspiration). There is no scholar who does not recognize and practice the logical process of abstraction or precision, which the reverend gentleman adopted, like myself, by availing himself of the genuineness, authenticity and veracity of those works *as human productions*, and thence seeking to prove their Divine character *from their own testimony*—in the doing of which he has failed so completely and disastrously; and the result predicted by me in the beginning of the discussion is now patent to the world and verified to the letter, viz.: The reverend gentleman cannot to-day make an act of faith, *rationaly*, in the inspiration of a single syllable of the apostolic writings, except in the messages sent by God through St. John to the bishops of the seven churches; and, as declared in my terms of debate, he is ever debarred from quoting the apostolic writings as inspired works as long as he adheres to the biblical platform; and as an inevitable result, the foundation being unable to furnish the slightest evidence of a supernatural character, the superstructure—that is, the religion founded on such a basis—is necessarily equally destitute of the same. “*Nemo dat quod non habet*” is a logical maxim literally applicable here.

The readers of the *Virginian* not acquainted with the rules controlling polemics may have been surprised that I should have permitted my reverend opponent to write with impunity, and as he thought proper, in reference to so many supposed abuses and errors of the catholic church. This I was obliged to do, by my scrupulous respect for the universally admitted laws of discussion. On the other hand, my reverend opponent recognizing, almost at the beginning, the unenviable situation in which his principles involved him, determined to fling off all the restraints which govern controversialists, and commenced the discussion by a fierce onslaught on the catholic church, which he has invariably maintained ever since, to the exclusion of the matter alone legitimate, two instances alone excepted, so that every letter of his, from first to last, the above exceptions admitted, would have been thrown out as irrelevant, and ignored by all competent judges of controversy.

Had I allowed myself to be drawn in defence of my church (although ever so much disposed to tear off the hideous mask with which the reverend gentleman sought, by misrepresentation, to soil the fair face of Christ's beloved spouse, who is, as St. Paul says, "without spot or wrinkle,") to refute these calumnies, I would be guilty of a two-fold violation of the laws of polemics, viz. : the direct introduction of irrelevant matter foreign to the question at issue, and the sanctioning of such introduction on the part of my reverend opponent ; hence I deemed it better that Christ's spouse should suffer a little from the almost impotent rage of her enemy than that I should swerve for a moment from the recognized laws of discussion. Of one thing, however, my readers may rest assured, that should ever the occasion for directly defending the doctrines of the catholic church present itself, the pen that so effectively demolished the foundation of the fabric whereon the biblical system rests, and so faithfully exposed the utter destitution of any claim to a supernatural religion, will be equally prompt in vindicating as effectively the beloved spouse of Jesus Christ and her unerring teachings.

Before I take a final leave of the public, I would request to be allowed to say a word in defence of Dr. Blackwell, viz. : What he had committed himself to accomplish has never yet been effected by any protestant controversialist. Perhaps the reverend gentleman was not aware of that. For three hundred years all such controversialists have sustained themselves by the cuttle-fish tactics so well and industriously employed by the reverend doctor, so that the gentleman cannot conscientiously claim a patent right for the discovery ; but, on the whole, he has done as well as any one else could have done whose conscience and want of self-respect would not interfere with the adoption of such a course.

It is true I found it necessary to call things by their proper names ; but if, during this discussion, I have *unnecessarily* wounded the sensibilities of the reverend gentleman by any uncalled-for expression, I regret doing so from my heart, and now declare that I entertain for him to-day no other feelings than those of unfeigned charity and good-will.

Respectfully, yours,

M. O'KEEFE.

NORFOLK, OCT. 31, 1873.

## PROPRIETORS VIRGINIAN.

GENTLEMEN: When I took up your paper this morning and glanced at the formidable document addressed to my humble self, I felt assured that the reverend gentleman had made an expiring effort to maintain the only remnant left (St. Peter's second epistle in favor of the inspiration of St. Paul's epistles) of the proofs presented by him to uphold the inspiration of the new testament. But after having waded through the seven columns I failed utterly to find *one word* for the inspiration of St. Paul—the only text left for which a stand might have been made; but, alas! that, too, had been abandoned in despair.

In this letter we are treated, “*usque ad nauseam*,” to prayers to the Virgin, genuflections, with the thousand and one stereotyped slanders that constantly characterize all mediocre effusions of tongue and pen on the part of “our evangelical brethren.” An intelligent public will not fail to comprehend *now* the almost frantic efforts I constantly made during the discussion to confine my reverend opponent to the *only point* legitimately under discussion, viz., the proofs for the inspiration of the bible, from the protestant standpoint; and when despairing of success *I declined to address him directly* hereafter, I had hoped that his utter failure to comply with the terms of the compact, to which the attention of the public would be naturally directed by this flank movement, would, if possible, stimulate him to make one more effort to maintain the biblical system of which he had constituted himself, gratuitously, the champion; but, alas! all my efforts have been in vain. Not one word to-day in defence of his position, whilst he takes his *cong  *.

I now fearlessly declare that a more disastrous defeat never before marked the pages of controversy than this one. A contract—“signed, sealed and delivered”—had been entered into by the reverend gentleman and myself, in the presence of thousands, whereby he was solemnly pledged to furnish adequate proofs of the inspiration of the scriptures on protestant principles. *This, and this alone, was his legitimate task.* To-day he retires from the discussion without having advanced one step in proving *one syl-lable inspired*. This is an undeniable truth, and well may his co-



believers feel mortified that he should have been the cause of making such an *exposé* before the world of the utter groundlessness of their system of belief.

How can the reverend gentleman henceforth stand in a pulpit, and, opening that book, call it, or any portion of it, *with truth*, the "Word of God?" How could he, after this, present as proofs of the inspiration of apostolic writings those texts upon which he relied to convince students and skeptics, and which he so long sacredly withheld from the profane gaze of the multitude and myself, when to-day's letter does not contain *one word* to rescue their *disjecta membra* from the mangling they received at my hands in my last letters? Alas! for the biblical system! Not one word of its tattered fragments worth striking one blow for in to-day's letter. That production is a formal abandonment of the effort to uphold the biblical system as a divine arrangement. In a word, nearly four months of toil and collecting material from all directions, have ended in emphatically convincing the biblical world that their religion is truly and really a "baseless fabric," without a word from the Holy Spirit to maintain its claims. Regarding the bogus catholic I have nothing to retract. I have a copy of that letter in my possession, and once more reiterate that there is not a word therein that, with the information already possessed by the reverend gentleman, would warrant his having addressed him as a Catholic. The gentleman asks: "Would he disgrace your church by membership? Suppose he is an infidel, you have had popes who were infidels. Pope John was deposed by a general council on the charge of infidelity. My bible, which is my rule of faith, does not allow me to falsify." I reply, as regards the writer of this anonymous letter: "No matter how great the sinner, he is ever welcome to the bosom of the church. It was for this she was instituted by her divine Founder; but faith is absolutely necessary as a preliminary to membership." As regards the statement that Pope John was deposed by a general council of the church, I have only to say that although the gentleman's bible does not permit him to falsify, he has done so by again calling a general council that which was never before called so. How does that suit? How true is it that "a little learning is a dangerous thing!" *Mais revenons a nos moutons.*

In the gentleman's second last letter he introduces the vicious circle once more. This is very natural. My success in destroying every vestige of a supernatural origin for the religion which he represents has been so palpable and evident, despite every effort of his to maintain it, that in his despair he, *ex toto corde*, makes an expiring effort to avenge himself by seeking to undermine the only foundation existing of a supernatural religion. But I sincerely hope that it was not the mind that presided over the philosophical department of the reverend gentleman's letters that furnished the attempt at reasoning found towards the close of that letter; if so, let me assure him that whatever respect I had heretofore entertained for him as a philosopher has vanished. He says: "In your argument you start with these writers as *mere truthful historians*. I could not swear to the exact words of any statement I heard five years ago." Mere truthful! Grammatically and logically we have a *bonne bouche*. But as the gentleman's utter contempt for the rules of grammar did not permit him to accept the proffer of a grammar on a former occasion, I feel under no other obligation than to call attention *merely* to the error, whilst I feel it my duty to notice specially his wallowing in the mire whilst seeking to destroy one of the chief motives of certitude. Merely truthful historians, forsooth! What more than truthful could you have them? Were they inspired, could they be more than truthful? What more is required in order to secure certitude? If Matthew be truthful, can God himself make him more so? Is one truth intrinsically greater or less than another? Will the gentleman recall one of his early letters to me, wherein, driven to the wall for proofs for inspiration of the scriptures, he asserted that inspiration was of no further use than to secure truth? and did he not enter on this discussion with the genuineness, authenticity and *truthfulness* of the apostolic writings as a basis? What will not the gentleman ignore when it suits his purpose? But let me use the *argumentum ad hominem* on the gentleman. So St. Matthew could not remember sixty-six words spoken to himself and a few others *because* the gentleman would not swear to what he had heard five years ago. But I will condemn the gentleman from his own lips, by calling his attention to his own words in the same letter. I asked him if it were necessary that he be inspired in order to

write out for a child, from memory, the ten commandments? He replied, "Oh, no." Now over thirty years have elapsed since the gentleman first learned these commandments, and he declares that he can write them from memory. The commandments contain three hundred and sixty-eight words, and after thirty years or more he can write them, while St. Matthew could not retain, according to the gentleman, for twenty years, sixty-six words spoken to him by Jesus Christ himself, the said words containing his commission to teach the world, and which were more indelibly impressed on his memory than any other words ever spoken by his Master; whilst during these twenty years they must have been recalled fifty times to the once that the commandments were by the reverend gentleman, for they were his credentials to preach the gospel. Alas! of what shifts and contradictions is not error capable, when to subserve its ends it will rob the apostles of their veracity—when it will assert what robs philosophy of one of its most precious gems, viz., the infallible certitude that the whole world concedes to historical witnesses, coeval and cotemporary with the facts asserted, and surrounded with all the conditions required to insure certitude—for such was the testimony furnished by Matthew! And it may be asked why this desperate attempt to destroy the very foundation of philosophy. Why expose himself to thus contradict himself? and why seek to undermine the veracity of the apostles, thus destroying the very basis on which this discussion rested? The answer is obvious. The biblical system stands before the world to-day a manifest fraud, from its inability to cover its nakedness with a single patch of Divine inspiration; or rather, the crow is stripped of his borrowed plumage, and the advocates of this system, in their mortification and impotent rage, seek to engulf in destruction the sole source left, whereby the inspiration of the sacred records can be proved. The failure to prove St. Matthew inspired was sufficiently mortifying, but the effort to destroy his veracity, admitted by the world, out-Herods Herod. The motive for this self-contradictory, unphilosophical, calumnious, un-christian attack on the veracity of the apostle Matthew, for the purpose of dragging the catholic church into the mire—in which I leave the gentleman wallowing—is only too palpable.

Having dissipated conclusively the delusion which, doubtless,



pervaded the minds of many who heretofore have been industriously impregnated with a sublime contempt for catholics and their belief, without for a moment suspecting that they could not themselves produce an iota of evidence in favor of the supernatural character of their own religion, inasmuch as this discussion has proved that the biblical system has suffered a total shipwreck, and been cast on the beach without the possibility of discovering a single supernatural nail to unite together its shattered and storm-spent timbers; in a word, having exposed during the discussion the inherent vacuity of the system, and especially its utter inability to make good the slightest claim to a supernatural origin, bereft as it has been proven to be of the possession of one syllable of Divine revelation, I will now proceed to expose some of the practical absurdities of the same system which destroy the foundation of the supposed work of God Himself (which it is far from being, as we have seen) and which will extort from all rational men the conviction that the God of reason and truth could have no part in it. I must be concise. I ask was Jesus Christ a legislator? He says Himself, "I am not come to destroy but to fulfill the law." (Matthew, 5 c. 17 v. 7 p.)

This being so, it behooved Him to adopt the precautions of all legislators, to see that His laws were always interpreted according to His own mind, so that the spirit of His law could not be at any time tortured to signify otherwise than as He intended. His law was the perfection of the Divine positive law promulgated by God Himself at the creation, and as such should never be without a witness, interpreter and judge, to testify to its divine existence and origin, to instruct according to the will of the legislator, and to decide without possibility of erring, all difficulties that might arise in its administration. But the system referred to is utterly bereft of each of these attributes absolutely essential to all legislation. The code, in the first place, claims to come from God; this controversy has definitely destroyed any such claim. He neither wrote it, nor did He order a line of it to be written, nor did they who wrote, say they wrote by his dictation—therefore the system under examination has no witness to testify to the divine origin of the assumed code of laws left by Jesus Christ as a legislator. And even admitting it as His, we are inextricably surrounded by difficulties insuperable. Where are the inter-

preter and judge? No legislator ever yet was so besotted as to make a law and not appoint a judge to decide what was his will regarding all points requiring interpretation and decision. To do otherwise would be to ignore the most practical part of legislation: it would be to play Hamlet without Hamlet. Imagine for a moment the Legislature of Virginia placing the "code" in the hands of the people without establishing a judiciary to interpret and decide authoritatively the law! Can any chaos be conceived similar to this? When would one of the thousand cases that yearly come up for adjudication in her courts be settled "according to law," if left to the decision of the litigants themselves? And yet this is what is forced on our observation in the system that claims the right of private judgment to interpret authoritatively the law of Jesus Christ.

I can well imagine the smile that would light up the countenance of the biblical lawyer or judge who would be solicited to advocate the introduction of *this perfect system of legislation* attributed to the Omniscient God in place of the *imperfect code* of Virginia now existing in our commonwealth. No judge, no lawyer, no court of justice hereafter! The biblical system which has for the past three hundred years proved its perfect practicability (?) in deciding so many questions of controversy, which has been so eminently successful in convincing pagans, and which has, at length, so happily demonstrated the realization of the prayer of Jesus Christ to His Father for the unity of his children, viz., "that they may be *one* as Thou and I are *one*;" and this system is now to be substituted for that "code" which has for so long a period ruled the destinies of the commonwealth. I can well portray the indignation, the horror and contempt that would pervade the mind of every citizen as soon as such a proposition was submitted. Nothing but chaos and confusion would be anticipated, and yet the system proposed as a substitute purports to be an emanation from God. A book assuming to contain a Divine code of laws is placed in the hands of christians. It has no authorized exponent; no judiciary to declare *authoritatively* the Divine will presumed to be contained therein. Each individual is the rightful exponent of the laws. Was ever legislator before so short-sighted as this one? And is not the chaos just now portrayed in the case of the commonwealth of Virginia

substituting the Divine arrangement for the present one, more than realized under the present biblical system. Is there a doctrine of christianity that is not torn to shreds? Is there a blasphemy that ever could be forged in the infernal regions that does not find protection under the wings of the system? Who can point out *one truth* of christianity that is not denied by some of its strongest advocates? I do not wonder that moderate and reflecting men prefer to hold aloof from a recognition of the christianity that is incorporated in such a system. Can any impiety equal this when reasoned out to its legitimate consequences? and yet it is the immediate result of a legislation which ignores the existence of a judiciary to pronounce authoritatively the will of the legislator. In a word, no absurdity can be conceived equal to that under discussion, and I must confess that were such a system proposed for my adoption, so far from deeming the legislator, in such premises, Omniscient, I should be disposed to regard Him as considerably beneath the calibre of any semi-civilized ruler, who should for the first time, try his raw hand at legislating. Neither Omniscience nor common sense could identify itself with such a procedure.

Again, the reverend gentleman says in to-day's letter, "the position of protestants is that the bible contains all things essential to salvation." Let us, adopting this platform fresh from the pen of the gentleman, investigate it in its practical workings in a most important feature.

If there be any doctrine common to protestantism (and I believe it is the only one on which its representatives are of "one mind"), it is the observance of the Sunday, and I aver that if "the father of lies" ever grinned with a malicious smile of self-satisfaction it is over this gross inconsistency of biblical christians.

The biblical christian despising the authority of that church which alone can save him from the wrath of God for his gross violation of His command, and from the ridicule of unbelievers for his inexcusable inconsistency, exposes himself by the above "position" irretrievably to both one and the other, by the conscious violation of *the most positive of God's commandments*, viz.: Remember the Sabbath day, to keep it holy. Now, if the position of protestants be "that the bible contains all things essential to salvation," where, let me ask them in sober earnestness will



they find one word in the bible that will justify their weekly violation of *the most emphatic of God's commands?* Is not that Sabbath the last day of the week? Has not the Israelite, from time immemorial, kept that day, and does he not now keep it? and is he not consistent in obeying God's command as contained in the old testament, and does not the biblical christian profess to worship the same God and obey His commands, and yet does he not keep another day than that kept by the Israelite? What authorizes this divergence? Has Jesus Christ in the apostolic records changed the law? I reply, most emphatically, *No, and I defy any man living to show me in the new testament, the first word that would indicate any such change.* On the contrary, everything recorded in the new testament, is in favor of the Sabbath (Saturday). But I nearly exhausted this subject in a series of letters which I inserted in the columns of the *Virginian* under the "nom de plume" of "Light," last year, in reply to some fanatics who seek to change the joyful christian Sunday into a long-faced puritan Sabbath. When I entered on the discussion with Dr. Blackwell I declared publicly that his system of religion left him without a shred of rational testimony to vindicate its supernatural character, and has not the result fully, thoroughly and literally realized my vaticinations? The letter of this morning has forever settled the utter impossibility of maintaining that a syllable exists of the new testament wherein the biblical christian can make a rational act of faith in favor of its inspiration.

I now, in a similar manner, publicly declare that all who think with the reverend gentleman (on the biblical platform), are living in open and flagrant violation of God's positive precept and in flat contradiction of their own professed belief in the all-sufficiency of the bible, by daring to alter God's command, substituting another day of the week for the one ordained by Him, which crime admits of no palliation; which can admit of no justification, and which God visited with the most terrible chastisements in former days. The command "Remember the Sabbath day," is more positive than any of the others; it remains on the record without change or modification anywhere to be found in the apostolic writings. Christ said, "If thou wilt enter into life keep the commandments," and who will dare say that if the young man had arbitrarily kept Sunday instead of Saturday he

would not have been rebuked by Christ? No: there is not a hint of the abrogation of the day or its substitution by another, to be found anywhere in the apostolic record. Hence the inevitable subjection of all such believers to the wrath of God for every weekly violation of this clear, emphatic, and most positive order from the Divinity Himself. The threat is not mine—it is that of God Himself, clearly denounced in His own word. Let the reverend gentleman reconcile the terrible denunciations of God for the violation of His commands with the practice of the religion he professes, and if he can compromise the matter with God, in the open violation of whose law he spends his life (on bible principles, freshly repeated by him to-day), and relieve himself from the charge of gross inconsistency—*direct contradiction between principles and practice, before God and mankind*, I shall not complain. For my part, I should renounce christianity, rather than spend my days in the gross and constant violation of the most positive and most emphatic command of that Being, whom I pretend to adore and obey. In this anomaly we realize another of these glaring contradictions that render the system that authorizes it, in the eyes of all thinking men, “a mockery, a delusion and a snare.”

Thus has the discussion just closed irrefutably proved that the religion represented by the reverend gentleman is human in its origin, because of its failure to establish for itself a supernatural character; insulting to the Deity, because built on God's broken promises, and because it represents Him as the most stupid of even all human legislators; contradictory of its own principles, inasmuch as it professes to obey, whilst it exults in the inexcusable violation of one of God's most positive precepts; and finally, unauthorized by God, for it rebelliously seeks to compass the destruction of the church of Jesus Christ, *but in vain*; for, despite the coalition with the powers of darkness, the promise of Christ will ever abide, viz.: the gates of hell will never prevail against her.

Respectfully, yours,

M. O'KEEFE.

[NORFOLK VIRGINIAN, August 22, 1872.]

## SUNDAY EXCURSIONS.

AUGUST 23, 1872.

MR. EDITOR :—Where are we drifting? Is the Sabbath to become with us, as it is in some of the semi-infidel communities of Europe and South America, simply a day of worldly pleasure and recreation? Is no voice to be raised from either the press or the pulpit? Is no effort to be made among either moral or religious people against the encroachments of the dread evil of the desecration of God's peculiar day?

In looking over our daily papers, we see excursions advertised, offering inducements to spend that day far from the sanctuary, and surrounded by circumstances only calculated to promote utter forgetfulness of moral obligation and christian duty.

A few weeks ago I noticed that somebody highly commended the Vue de l'Eau company for publicly stating that Sabbath excursion boats would not be allowed to land at their wharf, and he congratulated the community that there was one company of business men who had the fear of God before their eyes, so far, at least, as not, for the sake of gain, to be parties to this shameful mode of ensnaring the young and thoughtless, and breaking down the moral safeguards that ought to surround every community.

But, alas for consistency and moral courage! A special Sunday afternoon excursion was advertised to that very place on last Sabbath. I have not heard whether the boat was permitted to land its passengers. Have you? If it was not, of course all here said that applies to that particular case is recalled.

But, sir, in serious earnestness, why is it that the press, which ought to conserve the morals and well-being of a city, commends these things, and urges people to patronize them? Are we all unbelievers? Do we think that God is asleep while we violate His day and trample upon His commands?

I can hardly think that the paltry sum made by printing the advertisement is the inducement. It must be that God is just, and holy, and true to His *threatening*, as well as His promises.

Again, cannot the pulpit do a great deal in checking this evil? It seems to be just about at the beginning of its course as a cus-



tom among us. Now is the time, before its constant repetition shall familiarize us with it, to set ourselves to prevent the evil.

Let us hope that those who have the eyes and the ears of the people, will use the mighty influence thus placed within their reach, to form and maintain a proper standard of moral conduct on this point. If we do, we may expect the blessing that "brings no sorrow with it." If not, we may look for the displeasure of Him who will not *always* clear the guilty.

SABBATH.

## TWO QUESTIONS FOR "SABBATH" TO ANSWER.

OLD POINT COMFORT, AUGUST 26, 1872.

EDITOR NORFOLK VIRGINIAN :

SIR :—I was much edified by the display of zeal on the part of your correspondent, "Sabbath," in your Saturday's issue ; but before I can acquiesce fully in his views, I would respectfully ask him to reply to one or two questions, which he can, no doubt, readily answer, being "well up" in all questions pertaining to God's law, as contained in the "good book."

1st. Am I right in supposing that the Sabbath referred to in the fourth commandment was the last day of the week, and our Saturday ?

2d. If so, and if I am to take the bible for my rule of faith, please let me know where I can find therein, under the old or new dispensation, any subsequent command from God, setting aside the original positive precept of "keeping holy" the last day of the week, to the exclusion of every other day ?

Unless these questions be satisfactorily answered, and a positive injunction from God be found in "His word" repealing the original command for keeping Saturday, in clear and distinct language, I for one must feel that the Jew alone is consistent in keeping the Saturday, which, with my present knowledge of the matter, is the last day of the week, and not the first.

A clear and precise answer to the above, will afford much

LIGHT.

OLD POINT COMFORT, SEPTEMBER 2, 1872.

"SABBATH" ANSWERED.—"‘Sabbath’s Sabbath no Sabbath.’—“General Mahone, Presidents McCreedy and Grice, and Millions Vindicated.”—“‘Light’s’ Coup de Grace.”

EDITOR VIRGINIAN:

SIR:—Having waited, with commendable patience, but ineffectually, for a full week, for a reply from "Sabbath," to my two simple questions, viz.: 1st. Is not the Sabbath of the fourth commandment, Saturday? and 2d. What biblical authority exists for the change to Sunday? I now, despairing of receiving the information sought for at the hands of "Sabbath," feel authorized to throw a little light on the above questions, and at the same time to give "Sabbath" a parting salute.

I have carefully investigated the question of the change of day, and fail to find in sacred scripture the shadow even of an authorization of the change—not a word from the Supreme Being, who alone, directly, or through His authorized organs, possessed the right to change His own positive command, "Remember the Sabbath day, to keep it holy,"—Exodus, 20 c. If then the bible only is to be my guide in the revelations and teachings of God, the inevitable conclusion is, that the man who accepts the bible for his teacher and guide, and finds therein God's command, is guilty of a most flagrant violation of a most positive precept, should he, on any Sabbath (Saturday) of his life occupy himself otherwise than in worshipping God and sanctifying His day (Saturday), and not all the special-pleading or hair-splitting of a Philadelphia lawyer, can justify his course to the contrary, any more than he could seek to justify a causeless infraction of any one of the remaining nine; unless, indeed, the same voice that imposes the obligation cancels it by a subsequent ordinance, declaring, in express terms, the former law abrogated; and I fearlessly assert that nowhere in the sacred scriptures, can any such repealing law be found. If, therefore, God has left man no other teacher than His sacred word, there is no one living, who accepts the sacred scriptures as the sole guide of man in the "ways of God," who is not guilty of a gross violation of the command of God, for daring, without His subsequent order, to tamper with unholy hands, His precept, and substitute another day for the Sabbath

(ever kept holy by the Jew), and this is the secret of "Sabbath's" silence to my questions.

I aver that there is not a shadow of excuse for the palpable violation of the fourth command of God, and with what show of reason can the bible christian, with impunity, and with the example of the Jew ever before his eyes, preserving the original command, *when* and *how* God required its observance, violate a law which was never repealed? This is a difficulty which the best biblical scholars have, with the most persistent and desperate efforts, failed most notably to solve, holding the bible alone to be their rule of faith. The grounds for the change, furnished by them from the new testament, are so baseless that it amounts to a waste of time, and a mere sophistry, to recapitulate them. God has spoken in no doubtful language, and unless he explicitly revokes his command (which His Son did not, having come, not to annul, but to perfect the law), I maintain that those who are amenable to that law will be inevitably punished for its violation, and God cannot be reconciled to the violator by being told that any other day will suit as well. These thoughts have been elicited by the production of "Sabbath," and I trust they will afford to "Sabbath," and all whom it may concern, food for reflection.

And now a few words for "Sabbath's" private ear. Your love for God's word is such that you have dramatized one of the Redeemer's parables, in which, with native modesty, you have chosen for your own part a prominent role. I refer to the parable of the two men who ascended the temple to pray. One of these, not content with vaunting his good works, must needs, in his arrogance, condemn the rest of mankind, without exception—not even was the poor publican, who was crying to God for mercy, overlooked.

You, Mr. "Sabbath," like your prototype in the gospel, are not content with violating the command of God every Sabbath of your life, but you must needs call down the reprobation of the community upon the rest of mankind, because their mode of violating the law does not correspond with yours, and with your views.

You, first of all, attack, in your arrogance, the semi-infidel nations of Europe, and then, in your self-sufficiency, the whole



of South America. Should there be any doubt of the people referred to by you in the phrase, "semi-infidel communities of Europe, you elucidate all ambiguity, by the reference to South America. The people of that region are all Roman catholics, and it is your "Cheshire-cheese" to hold them up when occasion offers. But whilst for them there is justification in not keeping the "Saturday" holy, inasmuch as their church, which they believe God Himself commands them to hear, and which He tells them can never err, for the gates of hell can never prevail against her, and because she is to them, as the apostle calls her, "the pillar and the ground of the truth," requires that the first day of the week be kept holy; whilst I say the Roman catholic can justify his keeping the first, and not the last day of the week, and is consistent in hearing the voice of his church, you, Mr. "Sabbath," can offer no palliation of your conduct, inasmuch as you recognize no teacher but your bible, and in this particular your bible condemns you every week of your life.

To proceed; having gratified your spleen on the semi-infidel nations of Europe, and the whole of South America, you look round for "game" nearer home. The presidents of the Atlantic, Mississippi and Ohio railroad, of the Old Dominion Company of the Vue de l'Eau hotel, fall under the ban of your evangelical zeal, nor will your charity permit you to spare the conductors of the daily press of this city. You say, "I can hardly think that the paltry sum, etc., etc." You entertained a slight doubt, etc., and you gave them charitably the benefit of it (!), and last of all, the Sabbath-breaking crowd on that steamer! they were not spared, and that poor publican "Light," was in that crowd! how perfectly realized was the parable! What arrogance and self-assumption can equal this, and what consistency, at the same time? The man whose charity forces him to condemn millions of his fellow men, is respectfully asked the reason for such condemnation, when lo! he is silent, and there is reason to fear that the intrusion of "Light" has dimmed his brightness, and prevented him from again playing the role of the "christian gentleman" prefigured by Christ in the parable.

Thanking you, Mr. Editor, for the space afforded in your columns in vindication of myself with millions of others, including railroads, steamships, and hotel presidents, and their employees,

I conclude with the immortal words of our eloquent chief magistrate, "Let us have—

LIGHT."

NORFOLK, SEPT. 14, 1872.

**Sabbath's Sabbath.**—"Christian" answers "Light."—The grounds on which the first day is observed.—An injunction to "Light."—"Open your New Testament and follow me with a mind dispossessed of all bias and prejudice."—Scriptural quotations.—The right and the fact of the change from the Jewish sabbath to the Christian Sunday.—"Examine them in a prayerful spirit."

MR. EDITOR: The importance of the question at issue between "Light" and "Sabbath" is such that no one who is enlisted under the banners of the Divine Redeemer can remain neutral or indifferent to it. This must plead my excuse for assuming the defence of a divine institution, which is at once preceptive of man's highest and most essential duty on earth, and forms, so to speak, the grandest and most sublime profession of faith that christianity makes in God, the Saviour and Redeemer. The standard or rule of faith by which christian doctrine is to be judged and estimated is the body of revealed truth contained within the pages of sacred writ, and the christian church does not propose for belief other than the doctrines therein contained and which were once delivered unto the saints, for to do so even for a moment or by way of hypothesis would be to assume that Christ had neglected His mission as teacher, and had given to His followers an insufficient and inadequate rule of faith and morals.

Hence, when "Light" in his reply to "Sabbath," after assuring us that he had made a special study of the question, declares that no authority exists for the observance of Sunday as a day to be consecrated to the exclusive service of God, he gives conclusive evidence either of most culpable ignorance, or of wilful misrepresentation of the scriptural testimonies, and places himself thereby in, to say the least, a most doubtful position as regards his faith in the entire christian economy. History informs us of a like denial once made during the Reign of Terror, when the reign of reason was substituted for that of Deity; then, in order to blot out from the memory of man all trace of his depend-

ence on his Maker, bloodstained and sacrilegious men directed their first and chief efforts to the extinction of Sunday's observance, hoping that the introduction of a new nomenclature for the days of the week, months and years would cause the very name of Sunday, or Lord's Day, to cease to be remembered.

Alas! that in our own day, in the very face of the divine gospel of Jesus, men should be found who trample under their feet all that is most holy and sacred, and are so blinded in their ungodliness as to set at bold defiance the positive injunction of the Most High, which was declared and delivered to mankind amid the thunders and lightnings of Mount Sinai.

If this growing spirit of impiety and desecration be not resisted; if this torrent be not stemmed, which is surely and rapidly rushing on to the ocean of infidelity, society will have reason to fear a return of the chaotic confusion in faith and morals that reigned over the world in the ages of darkness and superstition, and which would have continued to reign had not men, bold and fearless, and with hearts sincere in their love for truth, been raised up by Almighty God to bring order out of chaos and to dispel darkness from the eyes of men by holding up to them the bright torch of the gospel of truth.

I would fain dwell longer on the fatal and pernicious consequences that the desecration of the Lord's Day would necessarily entail upon society, but the space I already occupy in your columns, Mr. Editor, and the fear of trespassing too far on your valuable time, warn me to give my immediate attention to the ungrounded assertion that "Light" makes so emphatically and with such affected accuracy and precision, when he declares that no authority exists for the observance of Sunday as of a day divinely established for the exclusive service of Almighty God. That the subject may be presented in the clearest possible light, I will consider under the heads of Right and Fact the main arguments that establish the change from the Jewish Sabbath, or Saturday, to the Christian Sunday.

I. The question of Right. All biblical scholars agree in admitting that the divine precept, "Remember the Sabbath day, to keep it holy," is partly a ceremonial precept of the Mosaic law, and partly a moral precept of the law of nature. Inasmuch as it points out one particular day in preference to another, for divine



worship, prescribes the manner in which this worship is to be rendered, and declares the penalties incurred by the violators of it, it is a ceremonial precept, and therefore, like all the other ceremonial precepts of the Mosaic dispensation, which were neither based on the nature of things, nor absolutely required by the essential relations existing between man and his Creator, it was liable to change, and it was foretold that there was to be a cessation of it, and therefore it was to be expected. Hence, it was in this respect a precept of mere relative utility—made and established by God for a particular people, the Jews, living in one small corner of the world, or at least not so generally dispersed over the face of the earth as to render its observance impossible, since all the males were required to appear three times a year at Jerusalem and worship together. Now such a state of things was never designed to continue always; since, when the Messiah should come, there would be a gathering of all the people unto Him from the rising to the going down of the sun. Now, to such a dispensation, the ceremonial part of the precept in question could never suit, and therefore could not be intended to be continued; the people of all nations could never be convened in one country, and worship in one place, and sacrifice at one altar.

There are reasons why this precept, in so far as it was ceremonial, should cease, for like all the other precepts of the ceremonial laws of the Jews and the whole Israelitic people, it was typical of the spiritual Israel redeemed by Christ, and of the works, duties, and services that were to be required of them, under the new law of the gospel. Now when the Antetype of all this came, the types must cease; when Christ, the body, the sum and the substance, appeared, these shadows must flee away, as darkness vanishes at the approach of the king of day. These reasons, establishing the right, or, in other words, the possibility and propriety of a change being made from the Jewish Sabbath to the Christian Sunday, should seem, it appears to me, amply sufficient to convince any unprejudiced mind that when the time determined by Christ, "the end of the law," had arrived, an abrogation of that part of the precept relating to the time and manner of its observance must have necessarily been made, since it was no longer suited to the state of things under the new dis-

pensation, and belonged to a time of types and figures that had entirely passed away.

The moral part, or that part which was expressive of God's eternal law, and preceptive of the moral and natural duty of man to render worship to his Creator, could not be abrogated or subjected to any change, since it is based on the eternal and immutable nature of God Himself, and on the essential relations that exist between the Creator and the creature ; hence in its moral part this precept was of absolute necessity and utility, made and established by Almighty God, not for one people only, but for every people ; not to continue for a time only, but to continue during all time, until the religion it commands us to practice here on earth towards God, shall be perfected by our complete union with the object of our worship, after the shadow of this world shall have passed away. This, then, was the only part of the fourth precept that passed over to the christian church ; it was, indeed, the only part that existed at the moment the old dispensation gave place to the new, since by the mere fact of the establishment of Christ's Church, which was to realize what had been prefigured by the old covenant, all the shadows, and figures and ceremonial laws that were typical of the "good things" that had now come, passed completely out of existence, leaving thereby the new Israël to enjoy the true liberty of the children of God. Hence we look in vain, from the beginning of Matthew to the end of the book of Revelations, for the slightest allusion or hint to the Jewish Sabbath, as the day on which the followers of Christ were to assemble for the purpose of rendering to Almighty God the worship that the moral part of the fourth precept commanded, whilst on the other hand, it appears plainly, from several passages, that the apostles and disciples assembled together with the first christians, on the first day of the week, or the Lord's day, for the purpose of divine worship.

I will now proceed to consider the arguments of fact which I promised to adduce under the second head, and I doubt not but that they will be sufficient to carry full conviction to the mind of "Light," if he will open his new testament and follow me, with a mind dispossessed of all bias and prejudice. It will be well to advert to that law of evidence, that the testimony for a fact is always best and strongest, according as the character of the

witnesses is above suspicion. Now the witnesses whom we adduce are the apostles of Christ, men inspired by the Holy Ghost, who wrote and taught and preached agreeably to the commandments of the Lord. (Matt. 28 c. 20 v; 1 Cor. 14 c. 37 v.) Their practice, therefore, and example, carry with them the force and obligation of a precept. When, therefore, we discover that they were not only silent concerning the Sabbath of the Jews, but that they speak of a day other than that on which, according to the Jewish law, worship was to be rendered to Almighty God, we must conclude that this other day was substituted, either by the Lord Jesus Himself, or by his apostles, in virtue of the authority divinely conferred on them for that purpose. It is not necessary that we should find in the scriptures of the new testament written precept, as "Remember the Sunday (or Lord's day) to keep it holy." The existence of such a precept is as plainly declared to us by the example of the apostles, as if it had been transmitted to us written or engraved by their own hands on tablets of stone. This silence of the apostles in regard to the Jewish Sabbath can only be explained by assuming that the day was abrogated by the establishment of christianity; whilst, on the other hand, the assembling of the christians on the first day of the week to break bread and to hear the preaching of the word can only be explained by the fact that they were instructed by the apostles to believe that this was the day appointed by Christ Himself for divine worship, or by those who had been divinely authorized to do so.

It is, then, on these grounds that we observe the first day of the week as a day set apart by Christ, or by the apostles in conformity with the instructions they received from Christ, as a day that is to be exclusively devoted to the service of the Lord, and as commemorative, at the same time, of the grand mysteries and events in the life of Christ that transpired on this day, and which form the groundwork and foundation of the whole christian religion.

In the Acts of the Apostles, 11 c. 1 v., it is said: "When the day of Pentecost was fully come, they were all with one accord in one place," and this day was honored with the effusion of the spirit and by preaching the gospel to men of all nations. It was on the first day of the week that the disciples at Troas



met together to break bread, when Paul preached to them. (Acts 20 c. 7 v.) Now, though he had been there seven days before, yet it does not appear that he and they assembled on the Sabbath of the Jews, but only on the first, and that for religious worship; he to break bread to celebrate the supper of the Lord, and they to hear him preach.

The apostle Paul gave orders to the church at Corinth to make a collection for the poor on the first day of the week, when they met together (1 Cor. 16 c. 1, 2 v.), which shows that it was usual to meet on that day; nay, it implies an order to meet on that day.

John speaks of the Lord's Day, as a name well known—so called because Christ rose from the dead on that day, in commemoration of which it was kept, and in which his gospel was preached and ordinances administered; for it was now more than sixty years from the resurrection of Christ to John's being in exile in the island of Patmos, where he wrote his revelations.

Thus have I endeavored to sum up the principal arguments that establish the right and the fact of the change from the Jewish Sabbath to the Christian Sunday. I submit them to the consideration of "Light," with a well-grounded confidence that, if he examine them in a prayerful spirit and with an humble reliance on the divine Author and Source of all light and understanding, the false and delusive light of proud reason will give place to the mild and enlightening rays of the divine gospel of truth.

CHRISTIAN.

OLD POINT COMFORT, SEPT. 18, 1872.

Sabbath's Sabbath—"Light's" reply to "Christian"—"Christian" critically castigated—A New Formula of Faith for "Christian," "Sabbath," & Co.

EDITOR NORFOLK VIRGINIAN: In self-vindication I must again trespass on your columns.

Your correspondent "Christian" is very much exercised because of my assertion of the untenableness of the "biblical" position as regards the change from Saturday to Sunday, and I am sure the community will thank me for giving "Christian" an

opportunity of donning his armor and making so graceful a fight in the "good cause."

"Christian's" style and rhetoric evince a highly cultivated intellect and imagination, which almost induces me to forgive him the discourteous allegations of "most culpable ignorance or of wilful misrepresentation," relative to myself. Enough for myself—now for my cause.

Before I proceed to reply to "Christian," I wish that my position be distinctly understood.

In rebuking the fanaticism of "Sabbath," I submitted that no christian taking the bible for his sole rule of faith can justify the ever-recurring violation of God's command: "Remember the Sabbath day to keep it holy," Exodus, 20 c. This is my position, and the attempted vindication of the substitution on the part of "Christian" has ended, as I then averred, in a display of "sophistry and loss of time."

"Christian" treats us to a very plausible dissertation on the distinction made by biblical scholars between the natural and ceremonial phases of the law of God, but *cui bono!* What will it avail me before the judgment seat of God to appeal to biblical scholars for what the most ordinary intellect can at once perceive to be the law laid down *for all*, without reservation of *time, place or person*, which law stands, as I shall abundantly show, uncanceled, unrevoked, to this day?

Where, let me ask, has God made any such distinction as this? I defy "Christian" to place his finger on it in the sacred record. The distinction is evidently gotten up to cover a weak point, and herein lies the sophistry. He again refers to the impossibility of keeping the command, because of the wide-spread character of the christian dispensation as contrasted with the limited sphere wherein Judaism moved. As facts supplant all arguments, I beg leave to present the following: 1st. The Jew has, *no matter where sojourning*, for the past four thousand years kept the fourth command; and 2d. It is equally a fact that the christian has been keeping *the first day of the week* for nearly nineteen centuries, and in the face of these two facts what becomes of the impossibility of keeping the Sabbath referred to by "Christian." *Another fact* is that "Christian's" clear head is somewhat "mixed" on this portion of his theme. "*Aliquando dormi-*

*tat bonus Homerus,"* and well it may be, for he has assumed a Herculean task, impossible to be achieved.

Having disposed of the captious distinction drawn by "Christian," and of his absurd impossibility of keeping the Sabbath day by christians, I now hasten to what "Christian" calls his argument of "*Fact.*" With your permission, Mr. Editor, I will address myself to "Christian."

You, at length, and apparently unwillingly, approach what you call the "Facts," which are to be found in the new testament, as favoring your position, viz: 1st. The Resurrection; and 2dly. Pentecost. As to the first, how the fact of the resurrection can authorize the violation of a positive precept of God, is all "Greek" to me. Besides, might I not with better reason, suggest that the Sabbath be left as it was, because all christians believe that their redemption was effected on Friday evening, when Jesus cried out, "It is finished," that is, the redemption which cost Him a life of thirty-three years of earthly misery, and by which man was restored to the favor of God, and to the title of a heavenly inheritance, was completed on Friday evening—the same evening of the week that God concluded the creation. Which was the greater work, and which brought greater blessings to man? And if God, after the creation rested, and because He rested, gave a positive precept to man to do likewise on the Sabbath (which precept He never repealed), why not christian man, after the example of his Redeemer, resting in the tomb, and in accordance with the command of God, return his thanks on the Lord's Sabbath for the twofold benefit of creation and redemption, effected on the same evening of the week? Is there not a fitness in this suggestion, sustained as it is, by God's order, far above the gratuitous choice of another day against His express will?

Again, Pentecost is advanced as a reason why Sunday should be kept; this reason on the lips of a Roman catholic, is a forcible one, because he believed that it was on that day the Holy Trinity perfected the work of the Redeemer by endowing his church with infallibility—the Holy Ghost having been sent, he says, to teach her *all truth* to the end of time; but that the bible christian could claim the right to tamper with God's precept for such a reason as the above, is to me an absurdity, seeing that



nothing practical accrued to his system of christianity by the coming of the Holy Ghost.

Again, we are told that St. John was "inspired on the Lord's day" (Revelations), which was Sunday, forsooth! Where, in the whole range of sacred scripture, let me ask, is the Lord's day made to signify Sunday? I can present scores of places in the old testament, and some in the new, wherein the Lord's day means either the Sabbath, the day of God's wrath, or the final day, but *nowhere* is the Sunday so called—a baseless assumption, therefore, is the much-vaunted text from Revelations.

Once more, the apostles met on Easter Sunday, and therefore the Sabbath was abrogated! The poor coward followers of their Master were found by Him now restored to life, huddled together in a room "for fear of the Jews." They were there for the reason just given, hidden away, but as far as we know no prayer was said, but Christ, on that occasion, as I perceive, conferred on them a wonderful power, viz.: that of forgiving sins, which millions of christians believe, but the bible christian will not have it so. Again, they happened to be together eight days after, and Christ appeared for the purpose of confounding the incredulity of Thomas, but not a single act of homage to God is reported on that occasion either. For the life of me, I cannot comprehend how any sane man could furnish such pretexts for violating God's command. "Christian" lays great stress on the discovery that the apostles themselves kept Sunday, (Acts 20 c., 7 v.) Now the text expressly says that they came together for the celebration of the Lord's Supper, but does that forbid their doing so on any other day, especially when I refer "Christian" to the text, Acts 11 c., 46 v., in which it is expressly stated that they did so every day; the words are: "They continued daily with one accord in the temple, breaking bread from house to house. How does that suit Mr. "Christian?" What he claims for Sunday exclusively, I show him to be a *daily practice* from the word of God. He is equally unfortunate in calling St. Paul to the rescue (1 Cor. 16 c., 1 and 2 v.) St. Paul tells the Corinthians, as he did the Galatians, that he desires to contribute to the wants of the brethren at Jerusalem, and he names the first day of the week that each one would set aside of his means a portion, in order that the work

of charity be speedily and simultaneously done. But in the name of common sense, what, let me ask, has this act of philanthropy to do with changing the Sabbath day? Where was the slightest act of religion ordered or hinted on this occasion? Not a word about the assembling of the people, not even for the purpose of massing together the alms asked for. And even were it so, how could it conflict with the holiness of the Sabbath any more than the daily visits to the temple, above referred to? Be these thy promised proofs, Christian? *Partiunt montes, nascitur ridiculus mus!*

And now that I have summarily disposed of the so-called proofs from the new testament, in favor of the change, and which Christian ushered in with such a flourish of trumpets, appealing to the practice of the apostles, which, like the Irishman's flea, *wasn't there* when wanted, I will present a text from St. Paul, which will prove too much for Mr. "Christian." "Let no man judge you in respect of a holiday, or of the new moon, or of the Sabbath days (Collossians, 16 c., 2 v.) No Sabbaths! No holidays hereafter! How does that suit Messrs. "Sabbath" and "Christian" & Co.?"

Mr. "Christian," you have unwarrantably charged me with either "most culpable ignorance, or gross misrepresentation." (I may take my choice). So far from retorting, I admit that you have done all that was possible for a "bad case." The bible, as you now see, does not refer to an act of worship of God on Sunday, *except one*, and the apostle tells us that that one was done *daily*, thus leaving the Sabbath untouched.

To conclude; the inference is unavoidable, viz.: the position of the bible christian is utterly untenable. On his own principles, he violates without warrant or shadow of excuse, the express command of God every week, and the sooner he adopts other principles as regards the Sabbath observance, the better for his consistency as man and for his salvation as a creature, amenable to the laws of his Creator. There are only two courses left him, Judaism, with its observance of the Sabbath, or the Romish church, which he, in fact, adopts as his guide in the observance of the Sunday, and that, too, in direct contradiction of his biblical principles.

Before I conclude, I beg leave to present to Christian, and his

co-religionists, an act of faith which I merely put in form—the substance was always theirs. I would urgently recommend its recitation morning and evening for adults ; that it be well committed to memory by children, and adopted in all biblical Sunday schools, so that the children may not err from the “faith of their fathers, and I would especially commend that all preachers of the “word,” and all young men’s christian associations of the land, would give it prominence in their “rooms” and elsewhere.

It will be to biblical christians far more truthful, far more concise, and will meet with far more general acceptance than the Apostles’, Nicene, Athanasian creeds, or any other formality of faith, viz.: “I firmly believe, O God, that the bible contains thy whole revelation to man. I accept unhesitatingly its teachings ; it alone is to me my guide to eternal life ; yet, Lord, I must make at least one exception to this my rule of faith, viz.: contrary to thy express order (fourth precept, decalogue), my ancestors, following the practice of the Romish church, instead of shaking off this corruption with others, have entailed on me the necessity of following in their footsteps ; and although I know, Lord, that death was the punishment affixed to the violation of the Sabbath (figure of eternal death to me and all violators for the same offense) yet rather than submit to the teaching of that church, or return to the observance of the Jewish Sabbath, I accept all the mortification that the anomaly of my position entails before men, and the terrible chastisements assigned by thy law to the conscious violation of thy command : Remember the Sabbath day to keep it holy.” Let us have

LIGHT.

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[NORFOLK VIRGINIAN, *October 5th, 1872.*]

NORFOLK, VA., Oct. 4, 1872.

“Sabbath’s” Sabbath.—The Controversy Growing Interesting.—“Another Richmond in the Field.”—Truth and Light Wanted.—Where is the Impetuous and Fiery Christian?—His Silence Damaging to his Cause.

MR. EDITOR:—That the dispassionate (though, possibly, sophistical) argumentation of “Light” has completely (to employ a familiar, though expressive phrase,) “used up” the more impetuous and fiery “Christian,” is a fact which cannot



fail to be patent to all minds free from prejudice, and even to some hitherto accustomed to "Christian's" mode of thinking—in which category your correspondent takes rank, having been reared under Anglican influences. From its inception, the controversy between "Light" and "Christian" has been watched with great interest and concern, and some of us have awaited with anxious solicitude for the reply which we have expected "Christian" to make to the last article from the pen of "Light." Why has it not put in an appearance? Are we to lose the case by default? It causes regret to see that apparently the "affected accuracy and precision" of "Light" (to quote from our champion, "Christian,") have at last availed him something, since they have had the effect of silencing his opponent. This will naturally cause some to "desire further light." Has the "false and delusive light of proud reason" yielded to honest conviction in "Christian's" case? If he tacitly acknowledges himself helplessly vanquished, and his case is left championless, some of us will have cause to waver and vacillate in our faith, and unquestionably must this be the case with one still in search of

TRUTH.

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[NORFOLK VIRGINIAN, October 5th, 1872.]

NORFOLK, VA., OCT. 4, 1872.

"Sabbath's" Sabbath.—Another Champion of "Sabbath."—A "Lover of Peace" on the Stage.—The "Unholy" Work of Light.—"Light" an Infidel.

EDITOR VIRGINIAN:

DEAR SIR:—Truly it is much to be regretted that in this christian community men are found who do not hesitate to hurl, and through your most respectable and extensively-read paper, their venomous darts against the very word of God itself. Such was the evident object of some articles by "Light," lately published in your columns.

This writer seems to have enlisted himself in a crusade for the propagation of his infidel views, so taking your readers by a surprise. Of course, we all know that the word of God, as found in the holy bible, to be not only the very basis and foundation of religion, but even of society itself. What, then, could have

better suited the purpose of "Light," than to shake men's faith and confidence in that true and safe guide which a bountiful God has so lovingly placed within the reach of all? Far, indeed, had he progressed in his work if he lessened in the heart of one God-fearing man that respect and obedience which the sacred word demands. Much might he have boasted of his share of that work of ruin and destruction which the propagation of his doctrines would entail, not only on religion, but also on society.

How wicked, how unholy, then, to seek to unbridle the passions of passionate men; to subject the weak but just to the strong but cruel. This the laws of society prevent, this religion prevents, and the disparaging in any way of God's holy word is nothing more than a direct attack on the very basis and foundation of one and the other.

Let "Light" reflect if he saw those consequences on the views he so defiantly proposed for public consideration. If in the face of such consequences he wrote his articles, then there is evidence sufficient that the teachings of "Light" differ very materially from the doctrines of that Light, "who is the way, the truth, and the life."

A LOVER OF PEACE.

[NORFOLK VIRGINIAN, *October 8th*, 1872.]

OLD POINT COMFORT, OCTOBER 7, 1872.

"Sabbath's" Sabbath—"Light Pays His Respects to Madame "Lover of Peace"—  
The Case taking a New Turn—Bold Declarations—Defending, not Subverting—  
"There's Nobody Hurt," &c.

EDITOR VIRGINIAN: Do me the favor to assure the whining old lady who signs herself "Lover of Peace," that she has no reason to be alarmed; that I am an old physician of over twenty years' practice (homœopathic or allopathic, I will not say); that my experience and success as such ought to be a guarantee that I will not use the scalpel for destruction, but rather to save the life of my patients; that so far from seeking to subvert the bible, I was only *defending the bible* against a practice which I have, to a demonstration, shown to be in direct hostility to its teachings as regards the substitution of Sunday for the Sabbath enjoined by God; that the practice is utterly indefensible on the

biblical platform—a mere servile imitation of the catholic church, without the shadow of excuse for the now conscious violation of God's ordinance, and that it is accident alone, occasioned by the ravings of "Sabbath," that has called my attention to the biblical system and its strange anomalies; that at first glance, before making a careful diagnosis of the system, I discovered a hideous excrescence on the corpus of my patient, which I carefully removed and gave gratuitously the result of the operation to the public; that, alas! whilst thus occupied I made a discovery, viz: That the excrescence which I exposed was itself seated on an enormous polypus, which, if I have time, I will undertake to remove, and will respectfully invite the public to be present and witness the operation.

Putting aside professional terms, I invite Madame "Lover of Peace" and her friends to a formal declaration which I now make, and which I will make good (as I did the declaration that no one could, on biblical principles, justify the substitution of Sunday for the Sabbath), viz: That it is impossible for any christian accepting the bible as his sole rule of faith, to prove it, to any rational being, to be the *word of God*, or a Divine revelation, and therefore that no christian can rationally, on such principles, make an act of faith in the scriptures. I have no doubt that the declaration will produce a holy horror—a turning up of many pious eyes—shocked feelings—weeping, and gnashing of teeth, &c. But who can, on such hypothesis, consent for a moment to be a member of a body that possesses a mere galvanized existence, and not even the first principles of healthy vitality? I am perfectly serious, Madame "Lover of Peace" and friends. I have discovered an immense polypus—the patient will perish unless it be removed. I am ready with scalpel in hand—experienced and cool. If invited to take the case in hand, I pledge myself that the work will be skilfully executed, and the "modus operandi" plainly explained to the public. Respects to the old lady, and assure her, in the words of the "late lamented"—"there's nobody hurt."

LIGHT.



[NORFOLK VIRGINIAN, *October 16th, 1873.*]

NORFOLK, VA., OCTOBER 15, 1872.

"Sabbath," "Light," "Christian," "A Lover of Peace," and "Truth," Partially Reviewed.

MR. EDITOR: I do not know whether you are a professor of experimental religion or not, but one thing I do know, that while your paper is a secular or political journal, it has afforded me very great pleasure to see the moral and religious teachings of yourself, and those also of your city editor; they have been very nearly unexceptional. But I notice at the head of "Light's" reply to "Christian," the words, "Christian Castigated," which I suppose you wrote, for surely "Light," with all of his arrogant vanity, did not presume to put that heading to his letter himself. If you did it I must suppose that you read "Christian's" letter rather casually, as "Christian" got no "castigation" at the hands of "Light;" and "Light" failed to notice one of the most important arguments of "Christian." Of course it was commendable for his cause for him to do so.

Now allow me to say a word to you about your city editor. He is ever ready to advocate the cause of religion, and all benevolent and christian institutions receive his unqualified support. Moreover he is kind-hearted to the dead, for nearly all of the deaths he comments upon he sends the deceased right home to heaven in a full blaze of glory. Nevertheless, I have something against him. Occasionally he kicks over his buckets of milk. Such I conceive he has done when he advocated the cause of the Sunday excursion to Richmond, which originated "Light's" controversy. I wish I could review in full the letters of your correspondents "Sabbath," "Light," "Christian," "A Lover of Peace," and "Truth." But as it would require at least four columns, I could not request so much space in your paper for that purpose.

Now to the point (and I promise to be as brief as the case will possibly admit). A steamer advertised to make an excursion trip from this place on the Sabbath day to Richmond. A correspondent of yours, evidently a christian, signing the name "Sabbath," wrote you a mild, respectful letter (which you published), protesting against the Sabbath day being desecrated in that way, and asked if the press would not condemn it, saying it

could not be for the small sum of such an advertisement that it would advocate it. Now, sir, I go no further than your office for a judge, but ask you if the above statements are not substantially correct, especially as to spirit, the mildness, the courteousness, and respectfulness of "Sabbath's" letter? It very soon appeared that another correspondent found you, who wrote you upon the same subject, an old gentleman of Old Point, who probably "neither fears God nor regards man," who signs himself to his productions "Light." This old man (for he says in his last letter that he is an old "physician," and consequently an old man, and at least in some respects it is true) took exception to the letter of "Sabbath," and endeavored to prove from scripture that "Sabbath's" Sabbath was no Sabbath, but another day. He does not quote scripture because he believes the scriptures, but as a Sabbath-breaker to justify himself, just as the serpent by his subtle artfulness beguiled Eve. He persuaded her to believe that she should not surely die if she partook of the forbidden fruit. Oh no! God was too good! to carry out that penalty! But oh! the suffering of the race in consequence of her disobedience to God's command! "Light" defends the bible in the same way that King Herod wanted to defend the young child. He wanted to worship the young child, but only for the purpose of slaying him. Our hero defends the bible for the purpose of destroying christianity; he quotes the scriptures and defends the bible just as Satan did to our Saviour when he tempted him to fall down and worship him.

Now, Mr. Editor, "Light" tells you that in South America Saturday, the correct day, is kept for the Sabbath, and in no other Christian country. When a witness goes before a court of justice to testify in a case, he is sworn not only to "tell the truth, but the whole truth," and if he fails "to tell the whole truth" he virtually perjures himself, and if it be known it invalidates his whole testimony. Why did not "Light" tell the whole truth about the countries of South America; why did he not tell you that all days are alike in most of those countries, so far as business is concerned. He knew there is no day there recognized and enforced by law as the Sabbath; he knew that although those Catholic people go to their churches on Sabbath, and go through more ceremony than on other days, that then they return

home and resume their work and business as a general thing. Here it is different. We have a day recognized and enforced by law as the Sabbath, and all good citizens respect it, whether they are christians or not. "Light," in his reply to "Christian," was exceedingly careful not to say one word about the ceremonial law that "Christian" showed was changed, or done away, after the advent of our Saviour. He knew that any admission of a change in the Abrahamic, Mosaic, or ceremonial law, would put him to silence in his boastful position; his theory of no change since the coming of our Saviour would prove too much for his cause. Now if there was ever a ceremonial law given by God, through Moses, and Christ has not come and done away and changed that law, it is still binding, and if that law is still binding, the usages of that day, with all the customs that were not sinful then, would not be sinful now, and be admissible, if not expedient. Let us look at a few cases. The patriarch Jacob was a "man after God's own heart," yet he had four wives; the fathers of the twelve tribes of Israel were all Jacob's children, but they had four mothers, all living with Jacob at the same time, and it was no sin to him, for he followed "the Lord with a perfect heart." Look at the case of Solomon, he had seven hundred wives and three hundred concubines, but he was not condemned for that, neither did he lose God's favor for that. But not being satisfied, he loved strange women (heathen women), and they turned his heart from God, and then he lost God's favor. Now if there had been no change in the ceremonial law neither need there be in the customs of that day. Imagine a man in our day with a thousand wives, he buys them a fashionable dress pattern; now, even if he had Solomon's revenue, how long would it take him to become a bankrupt? If those past customs now prevailed, even if it was not the grossest immorality and sin (which it would be), and our old friend "Light" should have happened to have strayed into the difficulty of having a thousand wives hanging around him, I think he would wish there had been a christian dispensation to have that custom done away, and it is more likely he would try the virtue of about nine hundred and ninety-nine divorces, besides a dispensation to do away with all of the ceremonies of the law of Moses, and all of the customs prevalent at that day was for the



best. No matter how poor the sinner is, now he needs neither birds or beasts to bring to the altar as a sacrifice; but he may come just as he is, all the sacrifice required is a penitential, broken and contrite heart. Well, if the christian dispensation has changed, or done away the Jewish law, so may it change the Jewish Sabbath. All the commands of God to the patriarchs in their day, and to Moses, for the offering of beasts and birds upon the altar of sacrifice, were right and binding. It will be remembered that everything offered was to be without blemish, because it was typical of the coming Saviour, who, without spot or blemish, offered Himself upon the cross a sacrifice for the sins of the whole world. Therefore now whoever attempts to worship in imitation of those past ceremonies, by the offering of beasts and birds, or the burning of incense and bowing to images, are idolators, as much so as the heathen who never heard of the true God, and daily bow down to gods made by his own hands. "Light" says Saturday is the Sabbath of the bible instead of Sunday. Now the narrative says that in six days God made the world. "Thus the heavens and the earth were finished and all the hosts of them. And on the seventh day God ended His work which He had made, and rested on the seventh day from all His work which He had made. And God blessed the seventh day and it was sanctified." Now it is supposed that about four thousand years had passed to the time of the advent. Will "Light" pretend that he can prove from the bible or any other source, that Saturday, our present seventh day, is the identical successive seventh of the first seventh on which God rested from all His labors? Will he pretend that he can show from the bible that the present Jewish Sabbath is positively and unmistakably the true successive of the seventh on which God rested; that through all time past it has never been interrupted or changed? It may be, or it may not be, but if it be he cannot prove it from the bible. Unless he can positively show beyond a shadow of doubt that the present Jewish Sabbath is the identical seventh of the first seventh day after creation (even if he were to admit that the change by the christian world from the Jewish Sabbath to the present christian Sabbath were unavoidable or wrong), his whole argument to prove that christianity is keeping the wrong day, is not worth a straw. A long time had

elapsed from the creation of time to the giving of ceremonial law by Moses. Also was it a long time from the giving of the law by Moses to the advent of our Saviour into the world. Who knows but through these long periods of time the first seventh day had never been interrupted or changed. We know that the christian Sabbath has remained the same from its first institution; we know that God has blessed the christian Sabbath; we know that God has sent the Holy Ghost down with power upon His people while worshiping Him upon the christian Sabbath day; we know that the little stone that was cut out of the mountain has been rolling on, and is still rolling on, and until every isle of the sea shall find rest under its shadow, and the praise of the Redeemer of man shall be heard from every hill top and every valley on every side of this globe on the christian Sabbath, and God will sanctify the christian Sabbath; and if all the devils in perdition were to form in solid column, and were to be reinforced by all enemies of christianity in the world, and were to make one concentrated attack upon christianity, the little stone would continue to roll on. Your correspondent "Light's" defence of the bible is worthless. If the bible had to depend upon his defence it would not stand twenty-four hours. Mr. Editor, "Light" tells you in his last communication that he is defending, not writing to destroy the bible. "Light's" vanity and self-approbation is without a parallel. He has persuaded himself (nobody else) to a demonstration that he has succeeded in proving that the Sabbath is no Sabbath. Not that he, like the devout Jew, has any more regard for Saturday as the Sabbath than he has for "Sabbath," for he regards neither as a holy day, and while he defends the bible, it is alone for the purpose of trying to strike a death-blow at christianity, by which, if he could succeed, it would be easy to prove the bible a cunningly devised fable. And now, having thrown off his mask, that is evidently what he purposes to do; one must suppose, from the exalted estimate that your correspondent places upon his own abilities, that he expects to put the talents of his forerunners, Hume, Hobbs, Gibbon, and the great Voltaire, in the shade, who labored in the same cause. For with their great talents they failed to overthrow christianity. "Light's" self-conceit has persuaded him by a little flippant letter writing, that he has discovered a mighty lever by which he

intends to overthrow the noble structure of christianity that has stood the storms of more than eighteen hundred winters.

Look, Mr. Editor, at "Light's" unparalleled vanity. After making certain assertions in his last letter, he says, "I have no doubt that the declaration will produce a holy horror, a turning up of many pious eyes, shocking feelings, weeping and gnashing of teeth," &c. What consummate vanity! Hold, old fiend! Hold! Please don't be frightened at the enormous shocks of your own earthquake! for nobody else will. Please take notice that the whole ground you propose to occupy has been fought over before. Your propositions are nothing 'new under the sun.' Hands and voices, perhaps nearly equal to yours, have done their worst, but to-day christianity stands erect! is stronger to-day than it ever has been since the day that Herod sought to slay the "young child." With all that you have said, or can say, you will hurt no christian, real or nominal. No one will be frightened by the mighty thunder that you have uttered. No one will be horrified by those mutterings. No pious eyes will be turned towards you with fright. No one's teeth will gnash with fright at your thunder! The world will stand as long probably as if you had not have thundered! And if you do not destroy yourself by the shock of your earthquake, nobody will be hurt.

Now, Mr. Editor, it is really amusing when "Light" tells you it was "accident alone, occasioned by the ravings of 'Sabbath,'" &c., to read his truly "ravings" at his "Madame, A Lover of Peace." She has completely thrown him off his balance, causing him to forget to be courteous and affable to her effeminacy. But the "old lady" has laid it on him so sharp that he "raves" like a madman with the hydrophobia, and he commences his attack on her by calling her ugly names, something unusual for those of his school to do. Mr. Editor, I do not know whether your correspondent, "A Lover of Peace," is an "old lady" or not, but I suppose so. "Light" says so. And it is said that nothing makes a rickety, gouty old doctor so mad as to be severely lashed by an "old lady." So, in the absence of other evidence, instinct would tell him she was an "old lady;" for these old doctors are an instinctive set. The "old lady" has lashed him so severely that in revenge he has looked around, and supposes he has made a mighty "discovery," by which, after



operating upon the "old lady," he proposes to use his mighty lever, he has discovered, to destroy christianity at one mighty stroke; and with that destruction the bible falls also.

Mr. Editor, I don't think the "old lady, a lover of peace," is very timid, but permit me to say to her, that she has so enraged "Light," that he is now in a humor, not only to take out her tumor, but also her heart with it. "Old lady," you have nothing to fear from the doctor's old rusty knife, although he says he has been using it for twenty years. I doubt whether he has succeeded in persuading a single patient to disbelieve christianity. I do not place the great estimate upon his abilities that he does himself. No, "old lady." There is no harm in him. His dirty old scalpe has neither point nor edge. But doubtless he thinks himself a perfect Samson. And that he now holds the main pillars of the temple in his hands; and that he is now only waiting a favorable opportunity to bow himself, and level the mighty temple of christianity with the ground, and bury all of its devotees in the ruins thereof. But that does not alter the truth of God's revealed will to man by His holy word. No, my dear, old, rickety, gouty "homœopathy," for you are not "allopathy." You need not have taken such pains to warn christianity to get out of your way. Hume failed, Hobbs failed, Gibbon failed, Voltaire failed. And the lesser "light" will fail.

Now, Mr. Editor, if you please, a few words in reference to "Truth." It requires no stretch of the imagination to see that "Truth" has assumed a partial mask, as did "Light." He does not wish to come out as a bold ally of "Light," nevertheless he has shown by his writing that he is in full accord with him; for he calls the effusion of "Light" dispassionate, and the writing of "Christian" impetuous and fiery. He has a strange idea of the definition of the word impetuosity. He says it is a fact which cannot fail to be patent to all minds free from prejudice, and even to some hitherto accustomed to Christian's mode of thinking, in which category your correspondent takes rank, etc. His words, "even to some hitherto," clearly shows that he thinks all christians "prejudiced." His word "hitherto" shows that he has lost the effect of his religious training, though he might have been only a nominal christian. It was worth more to him by cultivating it, and seeking for the whole "truth" as it is in Christ,

by humble prayer and faith, and calling upon the God of his sainted mother (perhaps now in heaven), who took him by her side and taught him to say: "Our Father, who art in heaven," than the riches of a thousand worlds like this. May the Lord help him to return to the pious teachings of the God of his father and mother. For the very worst wish that I find in my heart to make against "Truth" and old friend "Light," is that they may find the true light that outshines the brightness of the noonday sun on a cloudless day. That "truth" that all of the opposing elements of christianity cannot shake loose from its solid foundations, because it is founded upon a solid rock. And when the angel Gabriel shall sound the last loud trump, and the countless hosts of the buried dead shall burst through the green sward that covers their graves, and spring forth into life, and old ocean, with one mighty wave shall roll her unnumbered millions to the shore! and the crucified, risen, ascended Saviour shall return to earth the "second time," not as a redeemer, nor as an intercessor, but as a judge! I pray God, Mr. Editor, that you, with all your correspondents, "Sabbath," "Light," "A Lover of Peace," "Truth," and the writer (my heart expands, and I add all of Adam's race for whom there is yet hope), may be found in that glorious company that John said no man could number, that had washed their robes and made them white in the blood of the Lamb.

It is certain that no christian, real or nominal, thinks, as "Truth" professes to think, that "Light" has been "dispassionate," or that "Christian" has been "impetuous and fiery." "Christian's" statements were plain, calm, and courteously spoken facts, enforced by scriptural truths, quoted from scripture, and enforced by mild but decisive arguments, conclusive to all minds not "prejudiced" against christianity. "Truth" says he is one still in search of truth. If that is really so, he has adopted a poor method of finding it, by writing sophistical and semi, or at least quarto letters, and charging "Christian" with a method of writing of which he was not guilty. If "Truth" really wishes to find the "truth," let him take his bible. There he will find that it says the way is so plain, that a wayfaring man, though a fool, need not err therein. He will find the "truth," if he approaches the Lord as did the poor publican, when he smote upon his breast, and said, "God be merciful to a sinner." If he thus

approaches God, in the name of the Redeemer of man, he will be sure to find the "truth." And when the impression is made upon his heart, "peace be still!" or "go in peace and sin no more," or "thy sins are forgiven," there will be such a glorious "light" spring up into his heart, upon the very foundations of "truth," that it will cause him to exclaim, "behold, the half was not told me." And when that true "light" springs up into his soul, probably the first thought that will come into his mind will cause him to say, Oh! my mother! oh! my father! I feel I am going to meet you in the better land, "where the wicked cease from troubling, and the weary are forever at rest."

Respectfully,

S. L. B.

[NORFOLK VIRGINIAN, *October 20th, 1872.*]

## A LAST WORD FROM LIGHT IN VINDICATION OF HIMSELF AND HIS POSITION.

OLD POINT COMFORT, OCTOBER 19, 1872.

EDITOR VIRGINIAN:—Surely courtesy does not require that a correspondent should be obliged to defend himself against the wild, aimless attacks of every scribbler who feels authorized to deliver himself of senseless abuse, and then with impunity to retire from the arena. I found it necessary to rebuke "Sabbath;" he disappeared, then a writer of culture ("Christian") who certainly wielded an energetic pen, and with whom I had hoped to break more than one lance, graced your columns with an article fraught with erudition and style, and evincing a refined notion of the amenities of life. In my reply I treated him with that consideration which his production deserved. Finding, however, my arguments too much for him, he, "deeming prudence the better part of valor," gracefully left me in possession of the field.

A third writer ("A Lover of Peace,") I barely noticed with a few jocular remarks, simply because there was no effort at argument, nothing tangible whereon I might remark in connection with the question at issue. I never again expect to hear a whine from the "old lady."



But in sober earnestness, I ask, am I expected to notice the production that graced (?) your pages of the 17th instant? A Reviewer, forsooth! shades of Sidney Smith, Macaulay, etc., etc., what a misnomer! What between laughing and sympathy for the writer, I have been all day in a strange mood. Has the poor man no friends who will kindly see to it that he will not again expose himself? Had I his address I would seek to atone for the defects of his early education by furnishing him with a dictionary and English grammar; but alas! I fear that it is too late, and that he will never master the primary rudiments of his own language. Nor does his undisciplined mind evince the slightest logical acumen; some minds are naturally consecutive, but our friend can honestly stand guiltless of the charge, as is witnessed in some of his sentences, wherein he buries his head in a bank of mud, and you lose sight of him until he starts the next sentence. On the whole, I must confess that, while I have been reading newspapers with some degree of attention for over thirty years, a more senseless, aimless, unlettered production has never met my eyes.

However, before I take leave of this writer, I will note a remark made by him in reference to the Sabbath. He asks, "Will he (Light) pretend that he can show from the bible that the present Jewish Sabbath is positively, etc., the true succession of the seventh day on which God rested? It may be, or it may not be, but if it be, he cannot prove it from the bible." In reply I would hazard the assertion that the Son of God, who calls Himself (Matt. 12 c., 8 v.) the Lord of the Sabbath, knew as much of the matter as our very erudite friend; as He was omniscient, did He not know that for four thousand years the people of God were keeping the wrong day? And if they were, would he not have corrected the error? Whereas, on the other hand, His evangelists, in their simplicity, never harbored a suspicion for a moment that they were keeping the wrong day. The Sabbath (Saturday) is referred to in more than seventy instances in the new testament, by Christ, His apostles and evangelists. He taught, as St. Luke inform us (4 c., 31 v.) on the Sabbath day, and no other; the words of the text are: "He came down to Capernaum, a city of Galilee, and taught there on the Sabbath days." He promised eternal life to the young

man (who had asked him what he should do to attain it) if he would keep the commandments, including, of course, the Sabbath day, without any change or modification, and it is worthy of observation, that the fourth command was given with an emphasis peculiarly its own; for God says, Remember the Sabbath, etc. The day, therefore, that Christ recognized and endorsed as the Sabbath day, the day he confirmed in the new testament when He promulgated anew the commandments, the day He chose whereon to teach His doctrines (St. Luke), in preference to all others, and to substitute which by another, there is not a word said in the new law, is the day, the only day, to be kept by those who profess to follow the bible for their guide. This is conclusive and final.

I wish it, however, to be understood that I am not infidel enough to seek to destroy or diminish in the least the practice of keeping Sunday—better that day than none—but I maintain that the system of christianity that holds that the bible is the only and original source of christian faith, is lamentably inadequate to furnish the believer with grounds for the change of day, whilst it furnishes the unbeliever with ample material to charge its followers with the grossest inconsistency; because their practice is in direct violation of the fundamental principles of their religion, and is, in fact, a constant rebellion against what they profess to call the law of God. But this is not all. I fearlessly assert that this is only one of the many contradictions derivable from the system. I maintain that the whole system is fundamentally wrong; that it has no basis; that the christian who adheres to it is surrounded with difficulties insuperable. Meanwhile I commend S. L. B. to the kind attentions and good offices of his friends.

I had proposed, as I promised, to expose the utter inconsecutiveness of the system to which my attention had been called, and if my antagonists will unite with me in soliciting you, Mr. Editor, to withdraw your veto to further writing on the subject, I will engage to prove to a demonstration, that the system under discussion has not wherewith to maintain itself; that the bible cannot be proved an inspired work—a supernatural witness being required therefor, which is not admissible in the system—that its canon we can never be assured of, inasmuch as out of twelve

gospels in use in the fifth century, the Roman catholic church rejected eight ; out of six Acts of the Apostles she rejected five, leaving us only one ; out of four Revelations she rejected three ; in a word, she set aside no less than forty scriptures then in use ; that inasmuch as the system proposes to us a code of laws without interpreter or judge, thereby evincing the fact, that if this system be the one presented for our acceptance by a divine Legislator, He displayed in this respect none of the wisdom with which He has endowed even the semi-civilized legislators of the earth, to whom he has given the foresight to see that disorder and chaos would reign when every subject or citizen had the right to decide and interpret definitively the genuine sense of the law ; to appoint judges who, learned in the law, interpret its true meaning. On the other hand, the divine Legislator, in such premises, has utterly failed to foresee the lamentable consequences that necessarily follow from a system of legislation not only incomplete, but in its immediate results productive of discord, wrangling, uncharitableness, etc., in proportion as men seriously and heartily adhere to it ; whilst, on the other hand, to men who, conversant with its workings, who regard it with clear intellects, it begets only indifferentism to all revealed religion, and consequent rationalism, and this deplorable condition of things is fast pervading our land. Another fact, which is well worthy our notice, is that christianity had existed nearly fifteen hundred years, during which time it was morally impossible for one christian in ten thousand to exercise an act of faith through the scriptures ; for from the dawn of christianity to the year 397, there was no bible, as we possess it to-day, the catholic church having, in the council of Carthage, separated what she considered the spurious from the genuine and inspired scriptures, rejecting the greater part ; therefore, for four hundred years nearly, no christian could make an act of faith in the scriptures. From that period to the discovery of the art of printing, it was nearly equally impossible to do so ; for when we consider the extreme difficulty of procuring a copy of the scriptures, occasioned by the mode of writing, which was called "uncial," and which consisted of detached letters, like our capitals on a sign-board—the long period thus necessary to copy a whole bible, and the consequent high price thereof, let me ask, do I exaggerate when I suggest that not one man in a hundred thou-



sand could possibly have a copy of the scriptures, and consequently not one man in that number could make an act of faith in the scriptures? Let me ask, can such a system have ever been intended by God as a means of salvation, which for a period of fifteen hundred years was practically a "sealed book" to mankind? If this fact be not of itself sufficient to alarm those who, in good faith have hitherto accepted this system, I know not what is capable of so doing. It is then conclusive that inasmuch as christianity flourished for fifteen hundred years without this system, God never intended it to christianize the world, apart from the considerations already proposed.

Having convinced myself of the utter inadequacy of the biblical system to bring me one step in advance, so that I could make an act of faith in a divine revelation, I naturally looked for some other system of christianity that could satisfy my rational longing for the supernatural rather than resort to rationalism, into which mankind in our day are hastily rushing. The only system left me is that of the Roman catholic church. It alone affords me an escape. It presents me with a supernatural witness to prove the scriptures inspired—otherwise unprovable. It, claiming a divine origin, and a perpetual supervision of the Holy Spirit, can alone present me unerringly a true canon, and as interpreter, judge and witness of God's law to man, declares and defines, in virtue of its infallibility—an absolute necessity in every system of revealed religion—the law of the divine Legislator.

LIGHT.



APPENDIX

APPENDIX.





# REVIEW AND REFUTATION OF A SERMON, ETC.

PREACHED BY

REV. O. S. BARTEN, D.D.

Pastor of Christ Church, Norfolk, Va.

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"I hear that some one is devising some folly regarding the holy and ever-virgin Mary, and dares to vomit forth some injurious fancy against her! Whence this wicked temper? Whence this great audacity? Does not her very name bear witness against, and convince thee, thou contentious man? Who was there ever, or what age has presumed to utter the name of Mary the holy, and when interrogated, has not instantly added in reply, "the Virgin?" For in these titles are shown forth the distinctive marks of virtue. And to holy Mary is added the epithet, "the Virgin," and this shall never be altered. *For she, the holy, ever remained spotless.* Does not nature itself instruct thee? Oh! the unheard of madness! Oh, sad novelty! *How dare they attack the spotless Virgin?* She was found worthy to be the dwelling-place of the Son; she who was, for this very end, chosen from out the thousands of Israel to be the vessel, and the alone memorable dwelling-place of the (divine) birth."

ST. EPIPHANIUS, A. D. 385.

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NORFOLK, FEAST OF THE PURIFICATION OF B. V. MARY, 1874.

REV. O. S. BARTEN, D. D., *Rector of Christ Church, Norfolk, Va.*

REVEREND SIR: I beg leave to call your attention to the subjoined copy of notes, taken from the original, *verbatim, literatim, et punctuatim*, which was handed me by a friend, having been addressed to him by yourself, and which I now propose to make the subject of some remarks.

"CHRIST CHURCH RECTORY, NORFOLK, VA., JAN. 5, 1874.

"The leading points of the sermon you alluded to were, 1st. An examination of the passage of Luke, 1 c. 28 v., the much-quoted passage in favor of *adoration*, &c., which brought out the fact that—even accepting their own translation (the Vulgate), not a word can be found *that implies or teaches equality with the Son.* She was not a fountain of grace to others as was the Son. Moreover, it was shown that expressions, the very same, or as similar as can well be conceived were applied to many others in scripture—that in fact not a word is said in that passage which

was in any way peculiar as to her nature and had not been said before or to others.

"Moreover, her consternation at the angel's message was dwelt upon as another proof that she herself did not accept the visit or anything connected with it *as an act of adoration*. 2d. The historical account of the gospel was dwelt upon as a proof of her miraculous conception by and through the overshadowing of the Holy Ghost—which the angel in the most reverend manner spoke of as a great mystery—the point here is, if the Virgin had been without sin, &c., then the miracle should be dated back to *her* and *her* birth, and where would the human nature of Christ come from?

"3d. Mary's submission—her obedience—her *human* way of doing—the Saviour's treatment of her—the turning-point of their relationship at Cana—at the message that she and His brethren are without—the scene upon the cross not *my* but *thy* (John's) mother and to Mary, not mother, but woman behold thy son!—from which it appears that Mary felt and was satisfied with the transfer of natural relationship to the fullest apprehension of the tenderness and sacredness of the eternal tie which binds together the church and the Lord. Lastly the historical point that the apostles in the epistles and early fathers are all silent as to the Romish doctrine with respect to her—not to be supposed natural from the importance which Romanists attach to it.

"Also the fact that the prayer now used by the Romanists—Ave Maria was not used in the church before the 13th century—the latter clause, pray for me, not until the 15th and later. And that while it took 15 centuries to develop the doctrine, it was not promulgated till the 19th—moreover that at this time thousands (over 20 or 30,000) in the last year are absolutely turning away from her altars because they will and cannot accept the new dogma.

"In haste, yours,

"O. S. BARTEN."

Never have I, in the course of my life, discovered in so small a compass, such a combination of reckless assertion, unpardonable ignorance of facts, theology and ecclesiastical history than is to be found embodied in the above summary; and "*si hoc in viridi, quid in arido?*"—if so much be found in the green wood, what may we not expect in the dry?" that is, if the synopsis of the sermon betray such a lamentable exhibition of uncharitableness, misstatement and ignorance, what must be concluded of the sermon itself? You undertake to prove, by various argu-



ments, that *Romanists have no justification for their adoration of the Virgin*. Let me ask have you carefully ascertained *whether they adore her, in fact?* If they adore her, they are, necessarily, *idolaters*, because to adore a creature is pure idolatry. Then, inasmuch, as I unworthily represent the catholic community of this city, I am the arch-idolater of Norfolk! Oh, God! have I lived in this city nearly twenty-two years, devoting myself ceaselessly towards furthering Thy interests (as I vainly imagined), in the instruction of the old and young, teaching them that they must adore one, true, living and eternal God, *and no more*, as our catechism teaches, and at this era in my life to be told that I represent an idolatrous church—that my people are adorers of a mere creature—that the gentle sisters of charity, who, in one of our institutions here are devoting themselves, night and day, to alleviate the sufferings of poor humanity, and in the other, are “spending themselves and being spent” in protecting many of the helpless orphans of our city, are idolaters? That the grant of St. Vincent’s Hospital, one of the chief ornaments as well as most useful institutions of our city, was made by an idolatrous lady and her idolatrous brother, who, raised a member of the church of England, fell into the idolatry of his sister, and died an idolater, having previously bequeathed his large estate to the propagation of the catholic faith—in other words, to the furtherance of idolatrous interests?

Am I to be told that the present archbishop of Baltimore, erst an episcopal minister, and of course then a simon-pure christian, fell, like the apostate Julian, into base idolatry, and is now, like his prototype, devoting his energies to the propagation of an idolatrous worship? Am I to be told that the present archbishop of Westminster, Dr. Manning, once one of the brightest ornaments of the church of England, has similarly abandoned that pure (?) institution, to adore idols? that Dr. Newman, one of the most gifted men of the age, with hundreds of his episcopalian confreres, formerly ministers of that church, are fallen from their high estate, and now grovelling in the mire of idolatry? Am I to be told that two hundred and fifty million Roman catholics, and from seventy to eighty million, that compose the Greek church, are all sunk in base idolatry, in conjunction with the other eastern sects that, with the foregoing, have always held on the same question views

perfectly identical ; whilst a mere sixth part of so-called christians, the remnant of christianity, composed of a conglomeration of all kinds of odds and ends, the *debris* of protestantism, fast dissolving into shapeless fragments, the greater part of which does not believe in the divinity of Jesus Christ, or in a divine revelation ; *ex gratia*, Prince Bismarck, the Premier of Germany, who recently informed a correspondent of the New York *World* that he recognized no God but the state, and would compel the empire to adopt his own views ; and in this particular, he will not experience much difficulty, inasmuch as the protestantism of Germany to-day is not very far removed from that desired point. And this, forsooth, is the element that christianity has to rely upon for recuperation and restoration to that pure condition which it enjoyed in the primitive ages—an element that cannot unite in making an act of faith in the divinity of the Founder of christianity, or in the existence of a supernatural revelation. Surely the age of miracles must be restored to us, in order to enable this compound to recall all idolatrous christians, Romanists, Greeks, etc., etc., to that enviable (!) christianity, which they exult in with such good reason.

Have you, reverend sir, weighed well the import of the above words, “adoration, equality with the Son, act of adoration,” etc., etc. ? Could you possibly have offered a greater insult to a christian than to charge him with idolatry ? And yet this is unequivocally true, if your own handwriting is to be credited. In the wantonness of spiritual pride, you, on that Sunday, in the presence of a large number of our fellow citizens, thanked God that you were not as the rest of—so-called christians, *idolaters*. You had your publican realized in the person of the poor benighted papists who, in an obscure corner of the city, in their house of—pardon me, I was about to write—God ; no, but in their temple of idolatry, striking their breasts and, unconscious of the horrid reality of their situation, asking God (!) in their infatuation, to have mercy on them sinners. Arrogance equal to this is inconceivable. Did the congregation who listened to this calumny on so many of their fellow citizens, believe you ? If so, from my heart I pity their credulity, and the situation in such case would warrant the conclusion that wealth and position are not inseparable from unpardonable ignorance, but if they believed you not,

then how, I ask, can they, hereafter, trust utterances from such a source? But I now pronounce, in the most formal manner, the subject-matter of that sermon a foul libel on myself and my faithful catholic children—a gross and unmerited insult to each and every one of us—a specimen of uncharitableness as unwarranted as vindictive, and an *exposé* of ignorance that should raise the blood to the cheek of any half-educated boor. I denounce the above, every position, every sentence, word and letter thereof, and publicly proclaim that a more wanton and unprovoked insult never before emanated from the most irresponsible source to a considerable portion of any community.

It is equally untrue as it is insulting, and I shall now proceed to establish this proposition.

Alas, that in this enlightened age, and in a city where catholicity has had a foothold for nearly a century, numbering in its fold some of the most prominent and influential of its citizens, it should be found necessary to repel this gratuitous insult, by proving the charge a false one, and that neither my spiritual children nor myself can be *truthfully* charged with the crime most odious to christianity, viz.: idolatry.

Were I not a christian clergyman I should adopt another mode of refuting this slander.

Is it true, then, that Romanists, as you call us, adore the blessed Virgin Mary? The answer to this question can be found in the defined teachings of the church, or from the lips of the catholic child, who will tell you from his catechism, that supreme and absolute homage belongs to God alone, whilst a relative or inferior homage is allowable to be conferred on creatures. But before the reply be fully developed, it is better to be explicit regarding the terms, idolatry and adoration. The word idolatry, etymologically considered, is derived from two Greek words, which signify the supreme homage to an idol; whilst the word adoration, from its Latin root, means literally “the hand to the mouth,” indicative of homage. Whatever may have been hitherto the received acceptation of these words, it is now beyond dispute that they are to-day synonymous, should the word adoration be applied to any other being than God, and involves the crime conveyed by the word idolatry, and this is evidently your idea of the word, for you labor hard to establish the fact that



Mary is but a creature—a work of supererogation on your part, for the being does not live who ever regarded her otherwise. Now I shall proceed to the discussion of the question, as to whether catholics *adore the Blessed Virgin*. I reply with all the energy of my nature, that the imputation is a foul calumny, and I hurl back the slander in the teeth of the libeller! But as assertion merely would be of no avail here, inasmuch as I have to deal with those who love to see with bandages voluntarily enveloping their mental vision (pardon the Hibernicism), I propose to develop the teachings of the church on this question.

I have been a catholic from my infancy, and have devoted the best part of my life to the instruction of others in her teachings; hence I deem myself, to say the least, as correct an exponent of her doctrines as any one who never for a moment obeyed her voice. Well do I remember the question in the catechism, viz.: Does this commandment (first) forbid all veneration of saints and angels? and its answer: No, provided we honor them with an inferior or relative honor, etc.

To render to God the supreme homage which belongs to *Him alone*, is the first lesson which the catholic church inculcates on the tender minds of her children; hence she takes special care to distinguish between the absolute and inalienable honor and homage due to the Deity and the honor accorded to creatures; thus distinguishing in the genus honor two species: *Latria*, which belongs to God alone, and is absolute, whilst the second species, which is rendered to creatures in the natural or supernatural order is called *Dulia*, or inferior and relative honor. This distinction is so well delineated that it is impossible to confound one with the other; for to God alone belongs *Latria*, or supreme homage, which chiefly finds expression in sacrifice, which can be offered to Him alone, and which has been offered to Him alone by all true believers from the creation of the world—in the old law, through the medium of types and figures, and in the new dispensation by the sacrifice of the cross ever abiding amongst us in its continuation by the arrangement of Jesus Christ Himself, who is “a Priest forever according to the order of Melchisedech,” viz., by offering the “clean oblation,” alone acceptable to God, viz., Himself, under the forms of bread and wine, and this “forever,” through the medium of the priests of the

new law, who were commanded to "do this in remembrance of Him." This is Latria, in its highest and supreme expression, and this, reverend sir, you never yet offered to God, but, dog-in-the-manger-like, you will not offer it yourself nor allow it to be offered, if you can help it. This is the realization of all the sacrificial figures, "offered from the rising of the sun to the going down thereof;" and in every place "there is sacrifice and a clean oblation," verifying literally the grand prophecy of Malachy. This is Latria in all its plenitude, the absence of which, in protestantism, exhibits it as the only profession of religion on earth which does not offer to God supreme honor or sacrifice, whilst yet it recognizes His supreme Majesty. For from the commencement of the world to this day, protestantism stands isolated as a system of religion presenting the anomaly of the worship of God without sacrifice. To resume, the second species of honor, called Dulia, is confined to created beings, but always referable to God, according to the psalmist, "*Laudate Dominum in sanctis ejus*"—"Praise ye the Lord in His saints;" for all the honor conferred on the saints redounds to the honor of God, and it is to be referred to Him—the Holy Ghost commanding it in the above express terms. Moreover, what are the saints of God but His creatures who are now, by His bounty, enjoying the beatific vision, because he chooses to confer on them His gifts, and in praising, honoring and venerating them we but co-operate with God in His acts, and but imitate His example, *who commands* it as above in the royal psalmist. He also commands us to honor our parents, and, indirectly, all superiors; and, in fact, is not every creature of God worthy of honor, *because it is the creation of God?* Is not the grain of sand, one of the least of God's creations, deserving of our respect because it is His handiwork produced from nothing—a standing miracle of His omnipotence? For who shall seek to emulate God even in this? His own, even his inanimate works serve to magnify His glory, and why not the rational being, in contemplating respectfully the creations of God, tender to Him the homage of rational praise? and if rational to do so in the natural order, how much more so in His higher works, viz., the works of the supernatural order, wherein God's magnificence is more conspicuously mirrored, inasmuch as in rewarding His saints He is but crowning His own gifts?

If then the lower creations of God challenge our respect, *because* they are His works, why not, *a fortiori*, bestow our respect, honor and veneration on the grandest of His works, in which act He Himself forestalls us? Is the astronomer or star-gazer who poetically portrays the music of the spheres, and by his word-painting carries our imagination captive whilst beguiling us to accompany him, in spirit, in the midst of the systems of suns and their revolving planets, to receive the homage and applause of mankind, whilst he has not a word of praise for the Author of these works, whilst the intelligent and supernatural works of God, immeasurably above these inanimate creations, and which God Himself ceases not to honor and glorify, must not be honored nor venerated, although such honor and veneration is intended to redound to the glory of God, by those who offer it?

Now the catholic church in honoring with the relative or second species of honor called *Dulia*, the saints of God, is but honoring God in His gifts, whilst she, at the same time, comprehends in this species of honor every creature of God, from the grain of sand to the most exalted of the supernatural creations. But the distance observed by her between this honor and *Latria* is simply *infinite*, as infinite as the distance between the Creator and His creatures. Adoration, or *Latria*, is the exclusive tribute of homage to God, whilst all creatures, *because they are God's works*, receive, according to her teaching, what she calls *Dulia*, viz.: a relative honor referable to God, who is thus honored in His works. The line of demarcation is therefore discernible between the two, beyond all possibility of error, except to those who will not see, because the fond dream of imputing idolatry to these papists, from our pulpits, is so refreshing a theme to descant on, and one hates so to have his eyes opened to the destruction of so pleasant a vision, by the knowledge of the truth. I give Thee thanks, O God, that I am not as the rest of—christians, an idolater.

To resume, the conferring of *Latria*, or supreme homage, on any created being, howsoever elevated by the bounty of God, would be idolatry, and, *a fortiori*, a similar honor or homage to any image or picture, even of God Himself. No doubt, reverend sir, you indulged your hearers with the frequent repetition of the term “Mariolatry” in that sermon; if so, and you imputed La-



tria or supreme homage by catholics to Mary (for such is the import of the word, and such certainly the import of your language as quoted above), you have perpetrated on us as gross and insulting a misrepresentation as was ever unjustifiably fastened on a human being.

The distinction made by us was made first by God Himself when He ordered us to honor our father and mother, and in countless other places of holy writ He enjoins us to honor creatures; and the failure to make that simple distinction involves you in a labyrinth from the mazes of which you can see only idolatry and Mariolatry.

But, you will ask, do not catholics render to Mary an honor above all other creatures? Unquestionably we do, but yet we honor her only as a creature. Does it follow because the soul of the Southern soldier was fired with enthusiasm by the contemplation of the meteoric splendor of Jackson's genius, he followed less confidently the orders of the mighty chieftain whose eagle glance developed almost intuitively, combinations that embraced the weakness and strength of armies, positions, localities and countless circumstances that are more or less concomitant with, or consequent upon warfare? By no means; nor does it follow because we may be enraptured with the zeal and superhuman energy manifested by the apostles after they had begun to preach the gospel, or followed them in their self-sacrificing spirit even to the shedding of their blood—it follows not by any means that we have ceased to admire, to venerate, and love with an all-absorbing tenderness her who, at the voice of the angel indicating the will of the Deity, voluntarily placed her life and all, at the service of the Divinity that man might have a Redeemer, and whose life ever after, for thirty-three years, was one of self-sacrifice and terrible suspense, predicted in the warnings of the aged Simeon, “that a sword should pierce her soul.”

Mary's sacrifice for man is one that should beget in the christian soul a feeling of indebtedness to her that should never cease, for not all the sacrifices and trials of all the chosen servants of God can compare with the all-important *rôle* she represented in the work of redemption.

Catholics, in honoring the least of God's creatures in the natural order, to the noblest in the supernatural, are, therefore, but

acting as rational beings—for every creature of God, even the least, challenges the admiration of the reflecting rational man, and as we advance in the scale of creatures our admiration and respect for God and the works of God are enhanced proportionately to their excellence, until our faith conducts us into the abode of God Himself, so that, by the light of revelation, we are lost in admiration of God's honored creatures there, and overwhelmed by the anticipation of the majesty of God Himself, whose power, grandeur and magnificence are so admirably mirrored in these His most favored and honored creatures. And who are these creatures upon whom God loves to bestow thus His bounties? They are His angels and saints; they are those of whom St. Paul says that "eye hath never seen, nor ear heard, nor the heart of man been able to conceive" the happiness that they enjoy. And who is the Being whom all the denizens of heaven adore, invested with a body and soul like ours, but resplendent with the effulgence of the Deity? This is the Man-God—the second Person of the Holy Trinity; our Redeemer; our Adorable Benefactor—whose praises the saints before the throne cease not to sing, because they owe all their happiness to His infinite love. The Incarnate God is "their God and their All." But whence that flesh through which the Divinity manifests Himself, filling Heaven itself with the magnificence of Deified Humanity? It was given him for the salvation of these saints by that Queen of Saints who is, forever, the connecting-link between the Divinity and them. It is "the flesh of *her* flesh and the bone of *her* bone" that constitutes the glorified body of the saints' Redeemer. And if the treasure of eternal happiness which they now exult in, challenges the ceaseless gratitude of their being towards the God-man, can it be possible that their purified nature could for a moment permit them to ignore the debt of gratitude they owe her who gave Him that glorified body—who was as truly His mother as any parent could possibly be, and who of all beings that ever lived could, without idolatry, adore the child of her womb? Think you that that Son who left us all a positive command to honor our parents, could Himself be to us an example of disrespect towards His parent, as His and her enemies would have us believe? Think you that the Father and Holy Ghost who sought her co-operation when putting into execution the grand scheme of

man's redemption and who behold the Divine Son clothed in glorified humanity, fail to recognize in her the relation she bears to the Holy Trinity—infinately distant from the Triune God as a creature; but nearest of all creatures through the tie of consanguinity to the Divine Son? Can it be possible that St. Elizabeth, the Mother of the Baptist, forgets, in the court of heaven, the word she uttered under the inspiration of the Holy Spirit, as recorded by St. Luke? "Whence is this to me that the mother of my Lord cometh to me?" Has the Holy Spirit also forgotten the same expression which He then placed on the lips of Elizabeth? If so, if it can be said without blasphemy, "*quantum mutatus ab illo!*" Has she, by any act of hers, forfeited the high esteem of the Holy Ghost, and with which, too, He filled the heart of Elizabeth? Or rather, is it not utterly repugnant to reason not to conclude that inasmuch as the Father and Holy Ghost co-operated in so effectual a manner in creating this wonderful vessel of election that was to be so potent an instrument in man's salvation, worthy in every respect to fill the high office for which she was created; is it not, I say, utterly repugnant to reason not to conclude, that inasmuch as they created her with all the perfection and excellence of soul and body of which a human being is capable (less than this would have been unworthy the dignity of the Divine Son), to render her a habitation worthy of Him whom the heavens cannot contain, that the Divinity in crowning His own gifts in the happiness of the saints, crowns in an especial manner, this, the most beautiful of his creations, in a manner worthy of God Himself—to honor the human nature of the Divine Son, in honoring, conformably to her dignity, His mother?

In a word, what shall I say of the angels of God—one of whose number was chosen to be the messenger of the grand tidings to mankind, and who was commissioned by the Godhead to address her as "full of grace"—who, on the night of the babe's birth, sang "glory to God in the highest," &c., and who could not possibly ignore the important *rôle* assumed by the being that, that night, gave salvation to the earth? How can they who love their fellow-adorers of the Divinity with all the ardor of their exalted nature, overlook her that so potently aided in filling heaven with the multitude of saints that are hourly taking



their place in the celestial choirs? But what tongue can begin to portray the all-absorbing, ever-augmenting, soul-filling gratitude that ever inflames the saints of God toward her that gave to the world her Son who redeemed them, and who now inebriates them with happiness unspeakable; how, I ask, is it possible for them to adequately testify their gratitude towards her, for her part in their present bliss? How can they adore their Redeemer in His glorified body without having her before their souls? How meditate on the grand mystery of their redemption and ignore her and her part in the work? No! a thousand times No! As well might you seek to ignore the humanity of Jesus Christ in the work of man's redemption as to persuade the beatified who are ceaselessly pouring forth their gratitude to their Redeemer, that they owe nothing to Mary, although their souls are ever turned towards that adorable body which she gave Him. In a word, the Godhead honors Mary as the most beloved daughter of the Father, as the Immaculate Mother of the Son, and as the chaste spouse of the Holy Spirit—created by Him as the first and grandest of His creatures—incomparably exalted above all the beatified—highest, grandest, noblest work of the Creator, but yet infinitely beneath the Divinity; between whom and her a chasm infinitely deep, wide and long must in the nature of things ever exist. It is impossible for us whilst yet in the bonds of the flesh to appreciate, at all adequately, the exalted and prominent position accorded to Mary by the Divinity and His adorers in heaven.

Yet on earth, notwithstanding the words of the Holy Ghost, "Blessed art thou amongst women" and "Behold, from henceforth all generations shall call me blessed," reformed christianity assumes to itself the office of ridiculing every claim which faith in the words of the Holy Spirit and right reason would assert for her. Blessed among women! rather would they abstract from the sacred record every vestige of her connection with the redemption. Blessed among women! why should that be, seeing that her Son manifested, according to the above copy of notes, the sheerest contempt for her, at the marriage-feast of Cana, and did He not dissolve the eternal tie that naturally should have always existed between Him and her? Did he not utterly ignore her, when told that she and His brethren were without? And although by her lips the Holy Ghost declared that

all generations shall call her blessed henceforth, who is now so simple as to admit any such nonsense, even though the Holy Spirit prophesied it and declared it should be realized? Reformed christianity is too keenly sensitive, too tender and solicitous for the honor due to God, to tolerate for a moment the verification of the promise of the Holy Ghost. It sees in the Redeemer a disrespectful child, one who was only too willing to ignore all filial decorum, and who did, at last, succeed in ridding Himself, before the world of the incubus of a mother, by palming her off on John, "thus forever dissolving the natural relation of son and mother," and in this unfilial, indecorous, disobedient course of conduct, He had the unqualified approbation of reformed christianity!!!

In this connection, reverend sir, I cannot pass over a remark of yours, viz.: "Lastly, the historical point, that the apostles in the epistles and early fathers are all silent as to the Romish doctrine with respect to her." I do not wonder that we should find the apostles and early fathers all silent *on the adoration of the Blessed Virgin*, a fancy existing only in the bigotted and wilfully ignorant brains of silly dolts. But that the early fathers are all silent as regards the highest veneration, honor and invocation of her, would be a hazardous assertion, which the following quotations from their writings will superabundantly contradict. The books of homilies authorized by your 35th article, state that the church was pure during the four first centuries. I shall confine myself to extracts from the fathers of these four centuries, and allow you to judge, whether the teaching of the catholic church to-day (as I have *truthfully*, not as you have, it is to be hoped, ignorantly, rather than maliciously, represented it) is not more in accord with the teachings of the primitive church, than the position of reformed christianity, to decry the least demonstration of respect for her, whether tendered by her divine Son, or others. I shall quote them indiscriminately, the only difficulty being the selection of a few out of the overwhelming superabundance, did space permit me to present more. St. Augustine says of her, Etiam si, etc., "All the tongues of men, even if all their members were changed to tongues, would be insufficient to praise her as she deserves." I believe your sect affects some respect for St. Augustine; can you do so after such language? How silent he is on the dignity of Mary! Hear him again: "She became also

by this co-operation the spiritual mother of us all, who are members of one Head, Jesus Christ," De Virg. Again, addressing her in his sermon, De Sanctis, says: "Thou art the only hope of sinners, because through thee we hope for the remission of our sins." And what shall I say of the beautiful apostrophe of the same saint: "*Memorari O piissima Virgo*," "Remember, O most pious Virgin, that it is unheard-of that any one fleeing to thy protection was lost!" Does the assertion, that "it is unheard-of," indicate a new doctrine, or does it not rather imply the existence of an old practical one? Again he says, Caro Christi, etc.: "The flesh of Christ is the flesh of Mary." Hear St. Athanasius (forty years before Augustine), and the reputed author of that creed, entitled the Athanasian: "If the Son is King, His mother must necessarily be considered and entitled queen," Serm. de Desp. Here is rank popery for you in the year 362! What do you think of St. Ambrose, after the following? "Although in the pure womb of Mary there was only one grain of wheat, Jesus Christ, yet it is called a heap of grain, because in that one grain were contained all the elect, of whom Mary was to be the mother," De Insti. Virg. Again, De In. Virg.: "Oh the riches of Mary's virginity! like a cloud, she rained upon the earth the grace of Christ, for concerning her was it written: Behold, the Lord cometh, sitting upon a light cloud (Is. 19 c.), truly light, she knew not the burdens of wedlock; truly light, she who lightened the world from the heavy debt of sin. She was light who bore in her womb the remission of sins." How profoundly silent on the prerogatives of the blessed Virgin was St. Ambrose, who, under God, gave the great Augustine to christianity! St. Ignatius (martyr), A. D., 107, says of her: "Mary is always more loving than her lovers." Was he, living in almost apostolic days, silent of Mary? St. John Chrysostom says, "Through her we obtain pardon of our sins." St. Jerome, Ep. ad Eustachiam, "The blessed Virgin not only assists, but hastens to meet the dying." What a profound silence does not he maintain? Hear SS. Ephrim, the oldest father and writer of the oriental church, and Basil, before Jerome: "Hail! hope of the soul," says St. Ephrim; again, In Parvenes, "To thee, O Lord, together with an odor of sweetness, do we offer the merits of the most blessed Virgin Mary." And St. Basil calls



her, "after God, our only hope," *Post Deum sola spes nostra*. Again, addressing the sinner, he says: "O sinner! be not timid, but, in all thy necessities, flee to Mary; invoke her aid, and thou wilt always find her ready to assist thee, for it is the divine will that she should aid all in their necessities," *De Laudibus Virg.* Once more, St. Ephrim: "We fly to thy patronage, holy mother of God; protect and guard us under the wings of thy mercy and kindness. Most merciful God! through the intercession of the most blessed Virgin Mary, and of all the angels and of all the saints, show pity to thy creature." How often has not the last extract from his *Sermon de Laud. Mariæ Virg.* been quoted from our prayer-books as an unerring proof of our worship of her! yet see the source whence the church borrowed it, viz.: from the writings of the oldest Greek father, although we were told that the fathers were *all silent* on this question. Were I to quote others from this ancient father, I would exceed the limits appropriate to this letter, and would compel the conclusion, that had St. Ephrim lived in our day, he would be regarded as the rankest idolater living. Let me trespass once more on my space by a short quotation; addressing the blessed Virgin, he says: "After the Trinity (thou art) mistress of all; after the Paraclete, another paraclete; after the Mediator, mediatrix of the whole world." I will now conclude my refutation of the charge of silence on the part of the early fathers, by referring to the text from St. Epiphanius, at the head of this letter, and at the same time inviting the testimony of the same holy father to the perfect identity that exists between the doctrine of his day and ours. No one will question his devotion to Mary, after reading that text, any more than mine to her on reading this letter, but as no one would be found more determined in his protest against any innovation on the teachings of the church, by rendering to Mary the least portion of the homage that belongs exclusively to the Divinity, so likewise we find, that when the Collyridian heresy made its appearance—a heresy which gave to Mary the homage that was God's exclusively, this grand champion of primitive christianity, and of the honor due to God's mother, at once rushed to the rescue of catholic truth by trampling under foot the innovation, and in this every catholic on earth, with myself, would imitate him. Hear him:

“Though, therefore, she was a chosen vessel, and endowed with eminent sanctity, still she is a woman, partaking of our common nature, but deserving of the highest honors shown to the saints of God. She stands before them all, on account of the heavenly mystery accomplished in her. *But we adore no saint*; and as this worship is not given to angels, much less can it be allowed to the daughter of Ann. Let Mary then be honored; but let the Father, Son and Holy Ghost alone be adored; *let no one adore Mary.*” Comment here would but serve to dim the brightness. If, therefore, the catholic church of to-day is guilty of idolatry, then the primitive church, in the second, third and fourth centuries, in Greece, in Syria, Mesopotamia, Italy, etc., etc., was plunged into deeper idolatry than we of to-day are, consequently the church of England, which in her books of homilies claims purity of doctrine for the primitive church, was guilty of a most egregious falsehood.

Now, reverend sir, with the above array of testimony staring you in the face (the want of space alone preventing the list of quotations being doubled or quadrupled), will you, I ask, ever again “bear false witness” against that church that has, ages ago, placed the seal of her condemnation on the very error that you so falsely attribute to her in the nineteenth century? Behold how, whilst the fathers of that pure and undefiled church, of the four first centuries, testify to the honor that was conferred on the virgin mother of God, and in the same breath testify to her promptitude in condemning a heresy which you so truthfully? impute to her, and which she so long ago stamped with her anathemas!

Dismissing now the charge of adoration of a creature, and its necessary and immediate inference, idolatry, I proceed to offer a few remarks on the remaining portion of your notes. In your second point, you remark: “The point here is, if the Virgin, etc., etc., and where would the human nature of Christ come from?” I ask, is it possible, that any one in his senses could conclude that the blessed Virgin or any other being could not generate unless born in original sin? If so, then alas for your prospects and mine of existence had not Eve eaten the apple. Was not Eve created immaculate, and were not she and her husband ordered to “increase and multiply?” Alas for the philosophy and

theology that form the basis of such a conclusion. I would recommend the application for the patent-right of that discovery.

Third. "Mary's submission, etc., the Saviour's treatment of her," etc. The wilful blindness that seeks to place in the strongest light possible, the would-be instances of disrespect manifested by Jesus Christ to His mother, is to me incomprehensible. Alas for the man who, to gratify his prejudice, would fain make the Son of God guilty of that which never fails to bring down the vengeance of heaven! I always thought that Jesus came not to destroy but to fulfil the law. Now, one of the most emphatic precepts of that law is to "honor thy father and mother," and does not the scripture say that He went down to Nazareth, and was subject to them, *i. e.*, to Mary and Joseph? And yet a sect of christianity in the nineteenth century glories in discovering in the Saviour *a divine Model of disobedience!!!* May God pity the blindness that would pique itself on such a discovery as this, which amounts to blasphemy! I sincerely hope you will begin to think better of Him as a Son, before you again present Him as a model to Christian children.

But how can the christian world ever do you, reverend sir, adequate honor for the all-important discovery of "the transfer of natural relationship, etc., and Mary's satisfaction" thereat? Well may you say, with the poet, "*Exigi monumentum aere perennius!*" Be these the spiritual rations whereon your children are fed? So St. John became her child in the natural order! Nicodemus' question, Must a man go back to his mother's womb? could not hold a light to that assertion. John it was, then, whom she conceived in her womb, whom she loved as her son and adored as her God for thirty-three years, and who, up to and after this speech was ever and always her son, and when that body was taken down from the cross, and when she received it into her arms, it was not the body she gave Him; the secret was (and it was never discovered until December, 1873) that Mary and John's mother had exchanged children in the infancy of the children, and this furnishes the key to His ignoring of His reputed mother on all occasions. What an error the poor woman labored under, or rather made it appear that she labored under, during His whole life. And what a blunder St. Augustine



made, when he said, "*Caro Christi caro Mariæ est*," The flesh of Christ is the flesh of Mary.

As to the remainder of that third division, about "the eternal tie which binds together the church and the Lord," I characterize that as "stuffing"—the veriest twaddle and nonsense, and a *very natural* inference from the *very unnatural* premises that preceded it.

And lastly, in what language can I adequately stigmatize the wholesale ——— that asserts that over 20 to 30,000 Romanists had abandoned their church in the past year on account of the new dogma? Now, reverend sir, that dogma was promulgated December 8th, 1854, over nineteen years ago, and if you can find for me a half dozen persons who, in that long period of time, *are known to have abandoned the catholic church for the reason* above given, I am prepared to make the most profound retraction of the above assertion; but until that is done, I shall always, as I do now, aver that a more unmitigated falsehood was never before palmed off on you, or on the deluded people that swallow with so much avidity bait of that kind.

In reference to the doctrine of the immaculate conception, which appears to be the *bete noir* of every protestant journeyman soul-saver, and the ceaseless theme of so many eloquent and profound (?) diatribes, let me call your attention to the fact that in inveighing against that doctrine you have been attacking a long-existing belief of the church of England, to whose "nursing-care and protection" you owe so much, and from whose teaching the daughter protests against any "intention to depart on any essential point of doctrine, discipline or worship;" because in her calendar she preserves (at least she did so up to 1751, for I have before me an English Book of Common Prayer, published by Thomas Baskett, of that date) the feast of the conception of the Blessed Virgin Mary (Dec. 8th), a feast always distinct from the conception of her Son; which was, of course, pilfered from the Roman Missal, and is the same feast now observed with great solemnity throughout the Christian world; and inasmuch as your prayer-book protests against any difference in doctrine, discipline and worship from the church of England, it is conclusive that you and your confreres have been battling vigorously against your own doctrine and discipline; or at least, against that of the church of England.

I trust that the mother church whose "nursing-care and protection" have been so available will pardon you the intention, at least, of attacking her belief in the doctrine of the immaculate conception; that is, if she has any belief in that or any other revealed truth; for the widest divergencies of opinion are countenanced in her bosom. Having vindicated the catholic church from the foul aspersions which you have sought to fasten on her, I will conclude the first part of this letter, by expressing a hope that you will remember a truth of revelation which had escaped your memory, viz.: that a day of retribution is fast approaching when you will be summoned before the judgment seat of God to render an account of the things done in the flesh, and that a commandment exists, viz.: "thou shalt not bear false witness against thy neighbor;" and that you will be held amenable before God for the violation of that command so fearfully infringed upon by you in charging with idolatry the spotless spouse of Jesus Christ, whose voice he commands you to hear, but against whom you speak evil things and whom you misrepresent.

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## PART II.

"Immortal beings, when at first they saw  
Great England's Church expounding Heaven's law,  
Admired such anties in the human shape,  
And showed a *Cranmer* as we show an ape."—PARODY.

I will now, reverend sir, take a new departure, and having vindicated the church of Christ, proceed to investigate the right whereby you cite before the tribunal of your private judgment the great body of christians now living, Greeks and Latins, as well as the whole christian world, for the past (nearly) nineteen centuries, and seek to fasten on them a crime the most abhorrent of all others to the christian soul, viz.: idolatry; and did you even possess such a right, I would call in question the good taste that would warrant such a procedure. I would ask who are you that calls in question the faith of 330,000,000 of living christians? What superior lights can you claim for yourself and the sect of protestantism you represent that would render such a course justifiable? Is the source of your inspiration so clear, so

pure, that you can afford to play the Pharisee and give thanks that you and yours are not like the rest of men? Or is it so very safe for people who live in glass houses to throw stones? The fact is, the course to which you have become habituated of saying all manner of things of the catholic church, and with impunity, is now so much a part of your nature that it will be very difficult to abandon so congenial a pastime. But I promise you, reverend sir, that no one shall hereafter, with impunity, misrepresent the catholic church wherever I am, provided sufficient evidence can be adduced of the fact. I shall now proceed. I feel it due to myself and the religion I so unworthily represent to unfold a tale that may not be very flattering to some "who trust in themselves (who are well pleased with themselves) and despise others." But in so doing I shall be careful not to avail myself of the weapons of calumny; availing myself of the use of historical facts only that cannot be controverted.

I have quoted from your book of common-prayer, wherein your branch of Protestantism recognizes its obligations to its foster-mother, the church of England. The acknowledgment of obligations I object not to. Gratitude is a noble trait, but it should be universal to be commendable, and the church of England merits far less of your gratitude than the Roman catholic church. You are grateful to the former, whilst for the latter you have only the most objectionable and offensive epithets.

Now as I intend to indulge you with a panoramic view of the institution to which you are so grateful, and which stands towards you in the light of foster-mother, I will at once plunge "*in medias res.*" Did you ever give your attention, reverend sir, to the baseless and preposterous pretensions of protestantism generally, and of "the Establishment" (as the English call it) in particular? I mean in the light of history? I fear not, for if you did, I doubt very much how you could, with a clear conscience, be where you are to-day. If not, follow me, and I shall treat you to a bird's-eye view of your historic foster-mother—and in so doing I shall nothing exaggerate nor aught set down in malice.

Protestantism, in all its Protean forms, professes to discover its foundation in the revealed word of God, (the bible,) as its rule of faith, and according to Chillingworth, "the bible is the religion of protestants." But the protestant does not live who can



make an intelligent act of faith in the bible as a Divine revelation. In my controversy with Dr. Blackwell last fall, I gave the world to see that the system which you, in common with all protestants maintain—the motto of which is “the bible is the religion of protestants”—is utterly baseless. My reverend opponent on that occasion did as well, *i. e.*, as little, as any other champion could have done; whilst his failure after four months’ labor was as complete as it was aggravating and mortifying to the vast majority of protestants who read the discussion, and who had heretofore believed that the bible came to them “cut and dry” from heaven, as the teacher appointed by God for christians, whereas the issue proved irrefragably that *not a word* of the christian part, or new testament, could be proved to have been inspired by the Holy Ghost. Now, reverend sir, if you think that Dr. Blackwell did not do justice to protestantism in his effort to sustain its very foundation, and that you feel impressed with the conviction that you can retrieve the bad fortune of the “cause” in Dr. B.’s defeat, let me invite you to break a lance with me for the maintenance of the above “motto,” which is the only foundation of protestantism in its thousand and one developments. In accepting my gauge you will be far more legitimately occupied than in misrepresenting the catholic church; and although the occupation will not be as congenial nor as easy a task, it will be far more legitimate according to christian ethics, and, if I may be allowed to hazard an opinion, far more necessary, for the exposure of the utter weakness of the foundation of protestantism was so conclusive that were I a protestant hitherto, I should not remain so one hour after the close of that discussion.

If, then, you feel that you can restore the biblical system to a solid basis by entering the lists with me for that end, I am at your service, with a promise of fair play and a clear stage. But if, taught by a sad experience, you decline the issue, let me ask you, as an honest man, how can your conscience permit you to retain the rôle of teacher of a religion, *the very basis of which has not one inch of solid ground whereon to rest?* The controversy of last fall has forever decided the fact that the biblical system started on a false basis, viz.: the assumption of the bible as a divine revelation, and every argument in its defence advanced by Dr. Blackwell and demolished by me, was the death-blow to

your rule of faith as well as to his, for you are "*ab ovo prognatus eodem*" with him; that is, your protestant episcopal church and the methodist church are twin sisters of the same honored! mother. I am aware that you do not acknowledge the connection, but before the close of this letter you will think better of your "poor relations." I take it for granted that you will have to accept the result of that discussion, viz.: that neither you nor any of your following can make an intelligent act of faith in the Divine inspiration of the bible, the rule of faith common to all protestants; unless, indeed, you do me the honor to assume the championship of the "cause," and enter the lists with me. Before proceeding further, I would call your attention to the gross absurdity of a religion without one presentable argument to maintain its very foundation, a sad spectacle to men and angels, and having invited attention to this irreparable defect, let me now invite you to an analysis or rather a historic scrutiny of the origin and development of the English establishment in the first place, and secondly, of her daughter, the protestant episcopal church of the United States. It is acknowledged by your prayer-book that you derive what you possess of "doctrine, discipline and worship from the church of England, as by law established," though the sequel will prove that you have not much to be thankful for. In the year 1530, Henry the Eighth of England, in the midst of his lustful excesses, conceived an adultrous passion for one of his queen's train. She, Anna Boleyn, a bad catholic, encouraged the advances of the wretch. The king endeavored to influence the Holy See to aid him in his lusts by declaring the union with his faithful wife null and void. The church could not, without proving faithless to her spouse, "put asunder what God had joined together." A union could not therefore be effected without a breach with the Holy See. Passion is blind—the adulterers cohabit, and the christian religion is sacrificed. And this is only one of the thousands of similar instances annually occurring in this so-called christian country, whenever passion, prejudice or interest impels spouses to shuffle off the marital coil, and the legislatures, with scarcely an exception, facilitate by divorce-granting this "wicked thing."

Anyhow, the king, by advice of Thomas Cromwell, a layman and a soldier, proved himself equal to the emergency, and having

broken relations with the Holy See by, of course, a mock-marriage with Anna, improved his opportunities to replete his exhausted treasury (although his father had died with the treasury filled to repletion) by inaugurating a system of pillage, rapine and sacrilege unparalleled on the earth.

To give system and character to his projected spoliations he appointed his trusty subject Thomas Cromwell (the right man in the right place) to be his "royal vicegerent and vicar-general" of the new dispensation of which he, a layman, was the head. This was the origin of that highly respectable institution "the church of England."

The extravagances of the head, and the avarice of the vicar-general very soon found fat pastures in the pillage of the religious houses of once happy catholic England, and this brace of robbers, with their only too-willing confederates, set their hearts on appropriating 3182 religious houses of both sexes, and the king issued his order that they be sequestered, and when his parliament offered the slightest remonstrance, he summarily informed them, "I will have it (the sequestration-bill) pass, or I will have some of your heads." The argument was equally striking as overwhelming, and forty-seven thousand seven hundred and twenty-one religious, the glory of England, the salt of that earth, were forthwith cast forth on the world, houseless, penniless, and succorless.

This inauguration of the church of England bears so close a resemblance to the religion instituted by Jesus Christ that I cannot forbear calling attention to it. Jesus went about doing good, and so did bluff Harry, scattering to the mercy of the world nearly fifty thousand souls—behold the first fruits of the glorious reformation and the new birth of the church of England!

The next step taken was to organize a department at once, as a substitute for christianity, now overthrown, and in order to habituate the people by degrees to the change, the appearances of religion were to be kept up, and forthwith a new form of prayer-book is manufactured, for the missal and its concomitant devotional books will never suit the new religion—so-called. "The Institution of a Christian Man," is the title of the new prayer-book, which, in a few years after, gave place to a new production entitled "A necessary doctrine and erudition for any



christian man." These, in the days of Henry, constituted the sources whence English christianity (reformed) was to draw its inspiration. But it was in the days of Edward that "the book of common-prayer and administration of the sacraments and other rites and ceremonies of the church after the use of the church of England," made its appearance; and Dr. Short, a bishop of the same church, and a writer of a history of the church of England, says of the last production, that exists in a whittled-down, or, to be more select, revised form, to this day: "On the whole, this book forms a connecting-link between the missal and the prayer-book." By-the-bye, my attention has been recently called to an attempt made to consider Henry a catholic all his lifetime, and to accord the glory of the reformation to the well-begotten and virgin daughter of Anna Boleyn; but whilst I cannot find fault with the sentiment that would seek to rob the good father of the equally honorable paternity! of the English church, yet the fact is too patent; the title of Edward's prayer-book "for the use of the church of England," cannot be denied; therefore "the church of England" took precedence of the prayer-book; therefore Elizabeth could not be, possibly, the foundress of the English church. If further proofs are needed to sustain this position and deprive such quibblers of any consolation whatever on this point, whilst at the same time it will unfold the unblushing hypocrisy of saints Cranmer, Latimer, and Ridley, of whom the books of homilies are the joint production; which books are approved and commended by your prayer-book (35th article). Read attentively the following words: "Honor be to God who did put light in the heart of His faithful and true minister of most famous memory, King Henry the Eighth, and gave him the knowledge of His word, and an earnest affection to seek His glory and to put away all such superstitions," &c. (p. 52, Am. ed.). I challenge the world to produce a specimen of arrant hypocrisy to equal that sentence. "God's faithful and true minister" forsooth! A monster, the disgrace not of christianity alone, but of humanity in its type the most conceivably lowest! A Nero whose monstrosities were never before or after matched on this earth! The impersonation for seventeen years of every crime in the calendar! This wretch "God's faithful and true minister." Language cannot be invented that could do justice

to the hideousness of the souls that gave expression to this specimen of double-distilled hypocrisy.

This Bluebeard ; this miscreant of whom it was truthfully said that " he never spared man in his wrath, nor woman in his lust ! " Were it proposed to distinguish between the characters of Nero, Caligula and the saintly head of the church of England, " God's faithful and true minister," could there be a moment's hesitation in the choice of Henry as *the monster*, par excellence, of the human race ? And this is the man whom God had chosen to reform His church ! And these arch-hypocrites are his apostles and coadjutors ! Wonder they had not narrated how they had heard a voice from heaven, announcing this " is my (God's) beloved son in whom I am well pleased." And there yet exist people who believe that God had chosen this monster and his accursed brood for the purification of His church ! Did time and space permit, I could furnish you a faithful picture of the origin of this purified ! church of the Redeemer that would compel the blush of shame to mantle your cheek for your connection with such a nefarious and diabolical institution ; no word-painting would suffice to portray justly its hideousness, and the sooner that its existence ceases in England (and this will not take four lustrums) and its name be erased from the historic archives of England, if that were possible, the better for England.

We have had a glimpse of Henry's tact in replenishing his exhausted treasury, by the wholesale sacrilegious pillage of the property of the church, how he could, in the most summary manner, get rid of his wives, parliament, &c. Let me now introduce you to his hopeful scion, Edward, " a chip of the old block." I will quote the historian Heylin (Reformation). He says, " Edward's death, I cannot reckon for an infelicity to the church of England, *for being ill-principled in himself*," &c. And why no infelicity ? " but that the rest of the bishopricks, before sufficiently impoverished, must have followed Durham," &c. Dr. Heylin plainly intimates that if Edward had not died so soon, the establishment would have passed away before him (such was his rapacity), and the English government would not have the opportunity to preserve a department, rich in property sacrilegiously sequestered, and make it a soft place, for generations, for the supporters of succeeding administrations. And now let us

see how this godly work under such godly and saintly patronage and guidance progressed. Of course, the people of England, influenced by the feeling of an absolute necessity for a reformation, entered with alacrity into the feelings of its pure and disinterested promoters and were only too glad to acquiesce in the much-needed and promising change! Alas! for our anticipations: the people were wedded to their idols. Bishop Short tells us that "the change was not so much that of the people as of the king and parliament!" The truth is, a system of legal enactments was framed that compelled their compliance.

Hear Bishop Short on this point: "Individuals were not allowed any christian liberty of absenting themselves from the churches and of seeking elsewhere a service better suited to their own opinions." So much for the treatment of the people generally. Now what mode of treatment was adopted towards the rich and influential? Hear Bishop Short once again; he says: "The masses of the common people neither understood nor rejoiced in the doctrines of the reformation, against which their prejudices were excited. The upper classes had been bribed into acquiescence in these changes, by the robberies committed on the church property, in which they had been allowed to share." What a picture one of your English Bishops presents of the motives that, from king to the least sacrilegious robber, actuated the miscreants! In plain English, the gentry, to gain them, were bribed with more or less of the booty, and the poorer classes were forced, like dogs, to comply with the mockery of religion which the rapacious wolves had substituted for christianity. Reverend sir, can there be traced here any of the zeal that animated the apostles of Jesus Christ? Does it not amount almost to blasphemy to mention them in such connection? Were such the motives that prompted Augustine and his companions, when they brought christianity to the British shores? We cannot possibly conceive the outraged feelings of the people of England, under this aspect of affairs. They are forced by the severest penalties to enter the churches which the piety of their ancestors had erected, and which they loved to ornament and embellish, now defaced and robbed of every vestige of beauty, their altars demolished, their shrines sacrilegiously pillaged, the jewelled chalices sold. But, it may be asked, did the people willingly submit to these out-



rages? No; they rose in arms in large numbers, in some sections of the country, but they were soon subdued, and there was no alternative but to submit to the new dispensation, or perish in prison or on the scaffold. In a word, the intimidation of despotism forced compliance, and to unfold a specimen of the apostolic, lady-like mode of church-government that prevailed in those days, let me copy an order which Hallam quotes from the petticoat head of the church (Elizabeth) to one of her Bishops:

“Coxe. Proud prelate, you know what you were before I made you what you are; if you do not immediately comply with my request, by God I will unfrock you. ELIZABETH.”

Comment would be superfluous here. To proceed further, would be “to pile Pelion on Ossa.” Never before in the history of the human race, did there exist a more nefarious, systematized plot to blot out the religion of a christian people, and to impose as a substitute therefor an organization, which in its inception, progress and consummation, stands unrivalled in the annals of infamy. Robbery, sacrilege, murder, fire, and sword, and every conceivable instrument of despotism and infamy, were the concomitants of this so-called reformation. Oh, the blasphemy underlying the declaration of the miscreants who called this the work of God!

It was conceived in lust, born in pillage, sacrilege and blood, and was consummated in the substitution of a system for christianity that emanated from the brain and hearts of the most corrupt, debased, perjured horde, that, without exception, ever disgraced our race, or polluted, by contact therewith, this earth of ours. Had I the time to do justice to each character that won laurels for himself in this godly (!) work, and to adduce my authorities from friendly sources, too, I would compel the conclusion that they stand unrivalled in their career of infamy. And oh, my infinitely patient God, the blasphemy of attributing to Thee, the infinitely beautiful, good and holy, the choice of such miscreants to reform what Thou didst promise to preside over to the consummation of the world! Has blasphemy ever before had its parallel in this? And yet there are men, otherwise well disposed, who seek to exculpate and find excuses for these fiends and their brutal excesses!

As I have not the leisure to unlock and unfold further the recesses of the abyss of wickedness which England will; for all future generations, blush deeply for, and heartily wish had never found a place in her history, I will beg leave to refer you to the History of the Protestant Reformation, by Wm. Cobbett, formerly a Member of the British Parliament, one who lived and died a protestant; whilst no attempt has ever been made to contradict the array of facts and figures furnished by him in reference to the history of the murders, and wholesale pillage of church property which will forever sully the escutcheon of England.

But it may be said, that after the first impulses of passion had passed away, the new religion commenced to develop its reformatory powers; alas for any such hope! the miscreants robbed the people of their religion, and as a make-shift flung them a substitute which they were by law compelled to adopt, that has never had one particle of vitality in it. To be sure they secured the titles together with the livings of the catholic prelates, but as to the life-giving sources whence christianity dispenses her treasures to mankind, there is not a remnant of them left, nor did the loss concern them, as I shall hereafter show. The fact is, when the catholic church was uprooted in England the king deemed it prudent to have at least the semblance of religion, and with this view, he organized a new department of the civil service, to be immediately under his own control, having ample funds (the income of each diocese for the bishop's support), and calling the embryo bantling, by a refinement of irony, the church of England, and which under his patronage, with the aid of a servile and obsequious parliament, distributed to his minions the fruits of that portion of the church property which was decided to be retained, to furnish a pretext for the nominal existence of christianity on the island.

That the so-called church of England, from the day king Harry broke with the holy see, and gave it existence, to this day, was and is a department of the civil administration of the English government, follows from the confession of the books of homilies—the above letter of Elizabeth, the quotations from Bishop Short, recognizing the fact that its legislation and destiny were controlled always by the king and parliament; but lest I may not have adduced sufficient evidence to enforce conviction on this

important point, and which will conclusively settle the question, I will invite your attention to the following irrefutable, and at the same time highly respectable testimony.

Lord Macaulay (chap. I, "History of England") says: "What Henry and his favorite counsellors meant by the supremacy, was certainly nothing less than the whole power of the keys. The king was to be the pope of his kingdom, the vicar of God, the expositor of catholic verity, the channel of sacramental graces. . . . He proclaimed that all jurisdiction, spiritual as well as temporal, was derived from him alone, and that it was in his power to confer the episcopal character and to take it away. He actually ordered his seal to be put to commissions by which bishops were appointed who were to exercise their functions during his royal pleasure. According to this system, as expounded by Cranmer, the king was the spiritual as well as the temporal chief of the nation. In both capacities his highness must have lieutenants. It was unnecessary that there should be any imposition of hands. The king might, in virtue of authority derived from God, make a priest, and the priest so made needed no ordination whatever." Thus, Baron Macaulay. Now hear a few words from Cranmer himself: "All christian princes have committed unto them immediately of God, the whole care of all their subjects, as well concerning the administration of God's word for the care of souls, as concerning the ministration of things political and civil governance; as for example, the lord chancellor, lord treasurer, etc., and the bishops, parsons, vicars, etc., etc. All such officers and ministers to be appointed, with divers solemnities, which be not of necessity, but only for good order and seemly fashion." There can be now no doubt that Henry VIII., and Thomas Cromwell, two laymen (the latter as vicar general of his holiness, the former) created a new religion in England, and controlled its machinery as fully as they did any other branch or department of the government. That this condition of things was fully maintained by his son Edward, and by his daughter Elizabeth, without the slightest diminution of prerogative, is evinced from successive acts of parliament, I Edward, 6, 3, and I Elizabeth, 1, extracts from which are now before me. How it can be assumed that "the church of England, as by law established," for such is its title, and it is evident that it does not, from



the very title, claim any existence *until established by law* ; how, I say, it can be assumed that any more spirituality, either intrinsically or accidentally, exists or ever did exist, in this co-ordinate department of the British government, more than in the treasury or any other, I cannot possibly divine. Did the spirituality derive from the king, his son or daughter ? whence their jurisdiction unless self-assumed, and written in the blood and pillage of their subjects, and in the enormous sacrileges in which the babe of the new dispensation was ushered into the world ? Were these three immaculates ordained bishops, or did they prove by their miracles their calling to the jurisdiction they assumed ? Notwithstanding, we hear now and then something about apostolic succession. Let us briefly sift the claim thereto. In addition to the above testimonies very little need be said, the treasury having as good a claim, and if any, a decidedly more decent one to any interference or association with the Holy Ghost, than the monstrosity, "the establishment ;" but we will devote a little more space to the consideration of this absurd pretention. In the thirty-fifth article of prayer-book we read : "The book of consecration of archbishops, bishops, and ordering of priests and deacons, lately set forth by Edward VI., and confirmed by act of parliament," etc. Now the confirmation and setting forth by parliament and king of the book of consecration, etc., of bishops leaves no doubt of the source of the apostolic succession in the days of Edward. Again, when Elizabeth ascended the throne, she banished the catholic prelates from their sees, and to supply their places was now the difficulty. Parker was appointed by the head of the restored "church of England," as archbishop of Canterbury, but before the validity of his consecration, and therefore the validity of the consecration of all future incumbents of sees, could be admitted, two points were to be settled : 1st. Did Parker ever go through any form of consecration whatever ? 2d. Was the form of consecration used in the days of Elizabeth, and borrowed from Edward VI., a valid one ? Were it possible to prove for Parker any form or ceremony of consecration whatsoever, *and it is not possible so to do*, although the most assiduous and persevering efforts have been made in that direction, *it is a question of fact*, and one of the highest importance, that the form which *alone* had been in use for one hundred and

ten years, that is, during the reigns of Edward, Elizabeth, James I. and Charles I., had no more bearing on the consecration of a bishop than it would have on the ordination of a deacon; as judge by the following verbatim copy in use over a century: "Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee, by the imposition of hands; for God has not given us the spirit of fear, but of power, and love, and soberness." It is evident, from the above form, to the most superficial observer, that it is utterly indefinite, and would apply to any order as well as that of bishop, so that the deacon or priest (so-called) and for whose ordination the same form had been used for over a century, by act of parliament, was as much a bishop as the archbishop of Canterbury, and in this I am borne out by Burnet himself, who, speaking of the authors of the articles, says: "Now Cranmer was the author of that form, after he had discarded the form found in the Roman Pontifical," and to prove how loosely he thought on the subject, I will quote Bishop Short once more: "He (Cranmer), seems to esteem the whole of the clerical office, as dependent entirely on the civil magistrate, that there was originally no difference between a bishop and a priest, that the prince or the people might make a priest for themselves, for whom no consecration was necessary." Behold the man who composed the above form of consecration, that for over a century gave bishops and priests to the church of England! Even Hooker admitted that "there may be very just and sufficient reasons to allow ordination made without a bishop." (Eccl. Polity, Book 7, chapter 14). Can any one, after this *exposé* flatter himself with the fond delusion that such an idea as apostolic succession was admissible, when the very authors of the schism manifested so supreme a contempt for the silly dream? A vain attempt had been made to conceal the anxiety that prevailed even then as regards the validity of orders, as the second clause of the twenty-third article evinces: "And those we ought to judge as lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." Now I defy the most ingenious sophist to unravel this specimen of studied ambiguity. It was composed to cover

tracks that must, if possible, be concealed. Who are the men who have public authority in the congregation? Are they bishops or laymen? It matters not, for the bishops derived their authority from laymen and *women*. But hear Bishop Burnet on this article; he says. "*The article leaves the matter open and at large for such accidents as had happened.*" Burnet was well acquainted with the secret springs and backslidings of those who controlled matters in those days, and mildly but plainly hints that a screw was loose, that the chain of apostolic succession was snapt in twain, never to be relinked, and that it was necessary that this article should be so worded as to make the best of the mishap plainly acknowledged, and cover up tracks that are admitted to have existed and which necessarily are irreparable.

After this, what, think you, were the sentiments of Bishop Burnet as regards apostolic succession? The prospects of upholding any such delusion in his day were very far from being likely to have secured his acquiescence. The only conclusion deducible from the above array of facts and testimonies is, that a more preposterous claim was never sought to be palmed off on the deluded followers of a system, the origin, progress and consummation of which flings defiance in the face of the most infamous organization that ever found existence amongst men; and as to *your* claim, *a fortiori*, to apostolic succession, the following axiom seals its validity: "*Quod ab initio nullum est, tractu temporis non convalescit.*" And did you have even a legitimate title to be considered validly ordained, of which the above arguments, facts, and testimonies prove you destitute of even the very shadow, what would it avail you practically? St. Paul says: "So let men regard us as the ministers of Christ and dispensers of the mysteries of God." Your confreres in England are, *ipso facto*, ministers of the English crown, salaried by her Britannic majesty, the establishment being, to say the least, a kind of supernumerary moral police establishment, harmless, but well supported (a large fund having been reserved for the officials from the general pillage over 300 years ago), but as to being regarded as ministers of God, the whole christian world sees in them only the paid hirelings of Henry the Eighth and his successors, whilst it has ever scouted the idea of their ever having had any intimation of a calling from God. As to being considered "dispensers of the mys-



teries of God." These mysteries of God were the seven sacraments instituted by Jesus Christ, the visible signs and channels of the graces purchased by His blood for the regeneration, nourishment and fortifying of the souls of christians, and where are they to be dispensed? Five out of the seven have, centuries ago, been thrown overboard (a work of supererogation, there being no dispensers of them) by the royal moral police commissioners and subsequently by the foster-child, the protestant episcopal church of the United States, your prayer-book testifying in its usually intentionally-ambiguous style that there are only two *generally necessary to salvation*. He would indeed be a clever interpreter that could satisfactorily furnish light to read intelligently, or furnish small change to clear up the ingeniously contrived lights and shades of that phrase of Mr. Cranmer and Co. It is suggestive of fraud and bad faith.

And what are these two sacraments? They are entitled baptism and the Lord's supper. The church of Jesus Christ has always had a sacrament known by the title of the holy eucharist—the Greek fathers gave it that name most appropriately, and the church has ever since accorded it that nomenclature—this holy sacrament contains unequivocally the body and blood of our Divine Redeemer under the outward forms of bread and wine, and no other teaching was ever received amongst christians from the infancy of the church, and such has been the belief of every sect that separated from the church, even in remote antiquity. But for the first time in the history of christianity we are introduced to a new sacrament called the Lord's supper—a discovery for which the holy reformers deserve the fervent thanks of mankind! But if you seek to analyze the ingredients of the new gift, you are invited to the book of common prayer for information, and you will never, I promise you, arrive at a satisfactory conclusion as to what it is composed of—the language of the book having been, according to Tallyrand, purposely selected to deceive. Should you consult the "lights," *i. e.*, the living exponents of the language of the prayer-book, on this important question, you will close your investigation more mystified than ever—for the lights in the adjoining States of Virginia and Maryland are "*toto coelo*" opposed in their views. The fact is, the

oracle will not speak, or like the thimble-riggers pea "you see it there, and then you don't see it."

Anyhow, the sad practical result is, that millions of well-disposed christians are robbed of the grandest gift that God ever bestowed on man by his last will and testament. What a sad falling off, my friends? What a parody on the infinite bounty of the Redeemer! the gift which He promised should be infinitely superior to the manna (a supernatural food), (John 6 c.), now dwindled down to the common food and drink of the eating-house! And this is, forsooth, one of the two sacraments that are *generally* necessary to salvation. I can comprehend how in some countries bread and wine are necessary to sustain animal life, but I believe our Saviour's thoughts ranged somewhat higher, and that He had, as Creator, furnished us with a good supply of both nearly 6,000 years ago. Anyhow, the practical conclusion is, that if the moral police commissioners yclept the church of England, meant by the Lord's supper a piece of baker's bread and a few drops of vintner's wine, then I can say "thank you for nothing;" but if the Sphinx could be compelled to speak intelligibly, and pronounce the gift unequivocally the body and blood of the Lord, then, I say too, "thank you for nothing," for you are no more commissioned by God to consecrate the elements than I am to superintend the motions of the spheres, and my argument on the apostolic succession leaves this beyond peradventure.

And now let me make a few observations on the last sad remnant of the Redeemer's costly gifts to men. Ah! what a spiritual charnel-house is this! Did not your Baltimore convention announce, in the plenitude of its wisdom, that it was not prepared to declare that any moral change took place in the subject of baptism, by the ceremony? of this I am well assured; and if so, that is, if no moral change takes place, then baptism is a senseless rite, a farce, and the sooner you rid yourselves of it, and with it the last shred of spiritual life, the more consistent you will be.

But let me, in the name of christian charity, implore you, for the sake of the little children whom Jesus desires to come to Him, to beware before you practically carry out that horrible decision. If you have any faith left in the words of Jesus Christ;

if you value in the least degree consistency, do not let the dying child (for you are authorized to do this) be forever deprived of the beatific vision by any such nonsense and inconsistency.

Open your book of prayer, read this exhortation at the beginning of the ministration of baptism of children, and cast your eyes on the first words: "Dearly beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, *None can enter the kingdom of heaven, except he be regenerate and born anew of water and of the Holy Ghost.*" How, I ask, could any body of sane men, believing the words of Christ and the interpretation of being "regenerate and born anew of water and the Holy Ghost," rendered *in that very exhortation*, to signify baptism, declare that they are not prepared to say that any moral change takes place through baptism, in the face of the very words of Jesus Christ Himself there quoted? Words cannot express the depth of this act of self-stultification; and the same sapient body informed the christian world, too, that the word "regenerate," used so frequently in that ceremony, *had no meaning*. Alas for the cause that necessity forced to such an act of expediency as this! Words fail me to express myself worthily of the occasion. "*Quem Deus vult perdere prius dementat,*" will suffice. Practically, therefore, the only one left of all the sacraments of the primitive church instituted by Jesus Christ, is robbed of its effects and consequently of the necessity of receiving it; should the poor people hearken to the decision of the Baltimore convention rather than to the words of Jesus Christ, above quoted, and interpreted by your prayer book; and consequently, what, may I ask, of spirituality is left in either the parent or daughter institution? Facts and arguments collated in this letter have irrefragably demonstrated that there never was any spirituality therein, but whilst the claim is made for divine origin (which can never be recognized), the suicidal course of the claimants, renders it unnecessary to prove their claim groundless. Should the descendants of John Jacob Astor prodigally spend the last dollar of their magnificent estate, and in their folly parade Broadway, N. Y., in poverty and rags, calling public attention to the fact that they were his heirs, their situation would not be more deplorable than that of the church of England. Heiress to all the promises of Jesus Christ, and in the full enjoyment of all the



blessings of Christianity attainable on earth, she bartered *all* her spiritual gifts for a mess of pottage, and apostatizing and deliberately renouncing her birth-right, she preserves a false existence, supported by the remnant of the pilfered property of the mother church ; but how long this galvanized existence will last depends entirely upon the political exigencies of the government. Wise men limit her existence to less than ten years.

Her children are to-day without a single christian sacrament, and consequently without a single grace derivable from them, except what they happen to secure from baptism when validly administered, and even this is despite hers and her daughter's decisions. A more melancholy picture of the spiritual destitution of a nation never before presented itself.

However, it is a consolation to feel that she and her daughter form a branch of the church catholic, and call themselves, by every right, catholics ! I reply, that the claim is inadmissible, for many reasons. 1st. The term catholicity embodies universality, both as to time and place. Preposterous, indeed, is the claim, viewed from either point. As to time, what has been already advanced of the civil institution called the church of England, indicates the year 1530 as the date of her origin. A new organization inaugurated by the English monarch that year, perfectly distinct from what had hitherto existed, in every element constitutive of autonomy, took root in British soil in the blood of thousands of christians, and in the wholesale and indiscriminate plunder of every object and right sacred to the christian citizen, and in the sacrilegious assumption of spiritual jurisdiction by laymen, —which system exists to this day. The church of England, “by law established,” was ushered into light fifteen centuries too late, therefore, to make good her claim to the title catholic, as to time. As to catholicity of place, where, I ask, does she enjoy an existence, save in England, where she is fast passing away, and in her representation in this country ; and if there be any truth in the signs of the times, her representatives here will have good reason to augur “hard times” very soon. Nowhere else on the earth can she be considered as having any tangible representation. And were her claim to the title “catholic” to present itself in any practical shape, let me ask, what body of christians would admit her right to the title ? The christian world, as repre-

sented by the Roman catholic and Greek churches, have never for a moment of her existence, recognized her ; and although she has sat crouching for the past half century at the gates of the schismatical Greek church, imploring one faint smile of recognition, her patience and humiliation have not been rewarded, the smile of recognition has never yet been vouchsafed her. She stands alone, even in the midst of her protestant sisters, assuming a superiority over them by virtue of her so-called apostolic succession—a monomania that seems to have taken possession of her—which was never admitted by the great body of christians.

Another fond delusion I will now notice. I will present it in the language of one of her own divines : “The church is, as it were, a tree. For eight feet above the soil, its trunk stands one and entire. Somewhere along the ninth foot, the trunk branches into two main limbs. We will call the eastern the Greek limb, and the western the Latin. Six feet further out on the Latin limb, that is to say, fifteen feet from the ground, that western limb subdivides into two vast branches. The outmost we will call the Anglican branch, the other we will call the Roman. These two branches and the Greek limb run up to a height of nineteen and a-half feet from the ground. There they are the three great boughs, each with its foliage, Anglican at the west, Roman in the centre, Greek at the east.” Behold the branch system, which furnishes so much consolation to our imaginative friends, fully developed ! Alas, however, for its advocates, it lacks one very necessary ingredient, viz., its failure to be true to nature. The figure of a tree is a very simple and natural figure, and provided it be carried out distinctly and applied successfully (our Saviour adopted it frequently and applied it beautifully) is very available. Let us analyze our favorite figure. The root is, of course, Jesus Christ ; the trunk, which was eight feet high before it threw out a limb, was the church of eight centuries’ growth. The Latin limb grew six feet long from the trunk, and *then* threw out two branches, viz.: the Anglican and Roman, which, with the Greek, has been growing apace, and luxuriating in the densest foliage ever since their separation. But I fear I am about to destroy (figuratively) this very unnatural tree. Where, may I ask, is the trunk that, planted in Jesus Christ, the root, flourished so vigorously for eight full centuries, without a

branch, and what has become of the Latin branch, that flourished in company with the Greek branch for six centuries? They exist nowhere in our pretty figure, because they have no representation in christianity on the earth, nor have they had, according to the figure, for the past three centuries. Therefore we have presented to our contemplation, a great *unnatural* curiosity, which would be another fortune to Barnum, if he could succeed in taking hold of it. We have, in a word, three branches dense with foliage, all perfectly distinct from each other, with no trunk to furnish them with life and vigor from the root. This is certainly a prodigy. Talk of the age of miracles having passed away. Why, the most inveterate antagonists of miracles, are those who have, for three centuries, been furnishing us with the most astounding of all. But their natural modesty, combined with papistical stupidity, has prevented the world hitherto from admiring the great *unnatural* curiosity.

Reverend sir, you may rest assured that the Redeemer never planted such a tree as that whose trunk He nourished for eight centuries, but then allowed to decay and be lost, whilst He nurtured the branches in the air, perfectly detached from Himself (the root), and from any trunk. That is expecting rather too much. But He did plant a tree that has stood the storms of nearly nineteen centuries, whose branches extend, and have extended all over the earth for ages, which branches are all in intimate conjunction with the trunk, ever receiving life and vigor from the root, Jesus Christ, and ever dispensing that vigor and life to its most distant branches. True it is that a number of branches have, through their own fault, dropped off from the trunk and rotted where they dropped (count the heresies of the first ages), and that some have dropped off within the past 500 years, *i. e.*, the Greek and Anglican branches, and their fate is as unmistakable as the fate of those already long defunct. A new branch, however, has not only budded out where the Anglican branch dropped from, but is assuming proportions that authorize the assurance that it will ere long transcend the decaying one. Such is the promise from its present development and wonderful vigor and vitality.

Having, reverend sir, vindicated my religion from the unjust and gratuitous aspersions which you thought well of heaping upon



her; having adduced the most ample testimony that the church of the primitive ages exceeded the church of this day in language far more eulogistic than ourselves in reference to the Blessed Virgin; and this in contradiction of your statement that the early fathers were all silent on this subject.

Having repelled with just indignation each and every assertion and inference sought to be deduced from premises that were gratuitously assumed, and from facts that had no existence, save in minds that derive their pabulum from inventions and calumnies uttered against the church of Christ, and in this respect they are by no means particular as to the quality or quantity presented them; so morbid is the appetite for this species of food.

Having, in the second part of my letter, begun by paying my respects to your rule of faith, and having invited you to apply to your sect every argument made use of by me in my controversy with Dr. Blackwell (for there is not a pin's point of difference between the sects in this particular); having demonstrated that the source whence you derive your existence never had a spark of spiritual vitality (I mean the church of England), but continues to live a pampered life on the ill-gotten goods of that branch of the church of Christ which luxuriated for centuries in the enjoyment of countless spiritual blessings derived from its connection with Jesus Christ through the one church existing, viz.: the holy Roman catholic church; having, too, demonstrated the utter futility of seeking to vindicate for yourselves the apostolic succession, which, even if possessed by you, has not whereon to exercise such orders; you having suicidally rejected five of the sacraments and so razed the two remaining that, of their own weight, having no buoyancy, or rather being so completely submerged, they are no longer visible to the eyes of men—leaving you completely deprived of any “mysteries of God,” even had you the power “to dispense” them. Moreover, having shown how abortive is the effort on your part to obtain from the catholic church, the Greek church, or any other schismatical body in existence, a nod of recognition, and having, in fine, exposed the fond delusion of the “branch” theory that seems to afford so much comfort to your sect, to the prejudice and utter ignoring of your other protestant co-religionists, I now beg leave to close this letter, requiring, in justice to the millions of christians stat-

tered over the earth, either the proofs of what, I repeat, is an unmitigated calumny reproduced by yourself before a number of my fellow-citizens, or in failure thereof, an honest and manly apology to the great body of christians, before that same audience; for less than that will not satisfy justice. As for my part, I hold myself in readiness to defend the teachings of my religion against all attacks thereon, and shall have recourse to all honorable means to refute what I know to be misstatements and misrepresentations of her doctrine.

Prepared to enter the lists with you, should you see fit to maintain your position, as indicated by your notes, for the further development of the question—for the tighter the coat fits (theologically) the better I like it—or to hear from you a retraction of the above summarized slanders, which I will do you the justice to believe you have, without examination, appropriated and ventilated.

I am, reverend sir, yours truly,

M. O'KEEFE.









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